DOCUMENT RESUME

ED 158 599 FL 009 706

AUTHOR Kalifornsky, Peter
TITLE Kahtnuht'ana Qenaga (The Kenai People's Language).
INSTITUTION Alaska Univ., Fairbanks. Alaska Native Language Center.
SPONS AGENCY National Endowment for the Humanities (NFAH), Washington, D.C.
PUB DATE Aug 77
GRANT NEH-RO1-20196-74-54
NOTE 152p.
AVAILABLE FROM Alaska Native Language Center, University of Alaska, Fairbanks, Alaska 99701 ($3.50)

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS Alaska Natives; American Indian Languages; *Athapascan Languages; Bilingual Education; Cultural Education; Descriptive Linguistics; *Folk Culture; *Instructional Materials; *Language Instruction; *Language Patterns; *Reading Materials; Second Language Learning; Singing; Story Telling; Uncommonly Taught Languages; Vocabulary
IDENTIFIERS Alaska; Ethnography; Prayers; *Tanaina Athapascan

ABSTRACT

This collection of writings in and about the Kenai language is intended for students at the intermediate or advanced level. The volume is divided into five sections: (1) narratives about Dena'ina life; (2) traditional stories or "sukdu"; (3) prayers and songs; (4) literacy and grammar exercises; and (5) place names. The narratives, stories, prayers and songs are presented with interlinear and free English translations. (AM)

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KAHTNUHT'ANA QENAGA

The writings of

Peter Kalifornsky

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KAHTNUHT'ANA QENAGA

The Kenai People's Language

Written by

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Photographs courtesy of
Mary Nissen

Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99701

August 1977

COVER PHOTO: A fishing party, photographed sometime between 1906 and 1914. Left to right are Peter's uncles, Theodore and Simeon Chickalusion, Peter's father Nick Kalifornsky, and George Oskolkoff.

The Kenai People's Language

First Printing 400 copies

Tanaina Athabaskan

The writing of this material was supported in part by funds from the National Endowment for the Humanities, grant #ROl-20196-74-54.

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INTRODUCTION

Less than two hundred years ago the Kenai Peninsula was a densely settled integral part of Dena'ina (or Tanaina) country. Today there are no more than ten speakers of the Outer Inlet dialect of the Dena'ina language and just three fluent speakers on the Kenai Peninsula. (The other Outer Inlet speakers are in Tyonek or Anchorage.)

Peter Kalifornsky was born in 1911 at Unhghenesditnu (Kalifornsky Village)*,just north of the Kasilof River. He is the great-great-grandson of the Kalifornsky who went to Fort Ross, California with the Russians from 1811 to 1821. Peter and his two sisters, Mary Nissen and Fedosia Sacaloff, are the last Dena'ina speakers in Kenai. At the age of four Peter went across the Inlet to stay with his maternal uncle Theodore Chickalusion, in the Polly Creek-Johnson River area. Theodore Chickalusion was the last powerful Dena'ina shaman and the most renowned Dena'ina of his time. The years spent with his uncle from 1915 to 1921 had a profound effect on Peter's life, and many of his writings are based on memories of this time.

Peter has spent most of his life in Kenai where he has worked seasonally as a carpenter, boat builder, trapper, and fisherman. In recent years he has been disabled due to a hip injury he suffered while working on the Whittier tunnel in 1942. I first met Peter in May of 1972 at his "shack" (as he called it) in North Kenai. He provided welcome shelter from the rain to my wife and me, and I began my work on his language. In the fall of 1973 I stayed in Kenai and worked intensively on the Kenai dialect of Dena'ina with Peter, Fedosia Sacaloff, and the late Bertha Monfor. It was during the winter of 1973-74 that Peter began to write his language. At first I was

*The name Kalifornsky has been corrupted in the modern spellings Kalifonsky Beach and Kalifonsky Village.

surprised that he was interested in writing his language. I had become accustomed to Peter's erratic hours, sleeping and cooking whenever he felt in the mood. He always avoided writing English, though he is a great fan of Western novels. After a visit to Tyonek that winter, he started to practice writing systematically. He would choose a letter of the alphabet and would make lists of words with that sound. His notebook from that winter is a fascinating record of his progress and shows his natural linguistic talent. Pages 114-115 of this book are examples of these early spelling exercises. Exercises like these are instructive and enjoyable to other Dena'inas learning to write. We've used these in Dena'ina language workshops.

There is no question that the ability to write his language has made for major changes in Peter's life. While I am sure that Peter has always been a reflective, imaginative person, with his literacy skill he has developed a sense of commitment to the traditions and history of his people. It is interesting to observe Peter as he works on a story. He first writes key words on a blackboard he has on his wall. After that he may think about these words for days, adding more as ideas develop, and discussing the story with his sister Fedosia Sacaloff. Then he proceeds to work the main ideas into a text.

The writings presented here are a selection of Peter's work from 1974 to 1976. Much of this writing was done when he worked as a writer for the Alaska Native Writers Project sponsored by the National Endowment for the Humanities, and while he was teaching a Dena'ina language class in Kenai. I have organized his work into five categories: (1) narratives about Dena'ina life, (2)traditional stories or sukdu, (3) prayers and songs, (4) literacy and grammar exercises, and (5) place names. This varied collection is certainly one of the major achievements by an Alaskan Native writer. Peter's work is a significant contribution to the history and ethnography of the Outer Inlet Dena'ina. His account of life at Polly Creek is the only documentation of this portion of Dena'ina territory. His descriptions of

Dena'ina marine-oriented activities, such as the making of sealskin boats (p. 26), or life at Kustatan (p. 22), are of ethnographic importance because the Outer Inlet Dena'inas were the only Athabaskans who lived in a marine environment. His stories on law and beliefs are valuable analyses of some of the more enigmatic and little understood aspects of Athabaskan culture (the complexity of which is generally underestimated). His sukdu or traditional stories (along with two of his stories previously published by ANLC, K'eɬa Sukdu, The Mouse Story, and Ch'e[illegible]ni Sukdu, the Gambling Story) form the major collection of traditional Dena'ina folklore from the Kenai Peninsula. Peter and I have compiled the place names list in section 5 with the help of his memory plus the documentary sources (de Laguna, Dall, and Petroff) and some important writings by the late Alex Wilson of Kenai. Peter has also done a remarkable job of recalling place names and unique lexicon for the extinct Seldovia dialect, which he has not heard spoken since the early 1940's. While many of the place names have been lost with the passing of elders in recent years, the list of 166 Dena'ina Kenai Peninsula place names is a major statement on traditional territory. The distribution of the names shows concentration of Dena'ina use in certain areas (the Kenai River below Skilak Lake, the Swanson River, the beach between Swanson River and the Kasilof River). The names themselves provide a fascinating glimpse of how the Kenai Dena'inas perceived their country.

Peter's contribution to the linguistic study of Dena'ina is enormous. In addition to his texts he and his sister Fedosia have been the principal contributors of lexicon for the Outer Inlet dialect in the forthcoming Dena'ina noun dictionary. Peter's grammatical writings as sampled in section IV are unique. These are inductive lessons on the complex paradigmatic alternations for which the Athabaskan languages are so notorious. These are useful as reading and as analytical exercises for native writers. I also find Peter's English translations to be very perceptive.

There is yet another side to Peter's writing. His sensibility is definitely Dena'ina. Peter's work reflects his warm sense of humor. His sense for detail in some stories, such as Taɬin Ch'iɬtant, can be very graphic. At times his writing is even lyrical. One of my favorites is ƚuq'u Htunaɬ (p. 43), a playful piece about a group of relatives gathering for a potlatch and ending with a farewell song.

Peter is a sensitive observer during a tumultuous time in the history of his people. He has outlived most of his contemporaries. His language is on the verge of extinction. He views these writings as his legacy, as he is fully aware that he is to be among the last persons to chronicle traditional Dena'ina life. As Peter always says about his language, "There's lots more to it; there's no end to it." We may see another batch of stories soon.

Jim Kari
July 1977

Uncle Max Chickalusion
in the 1920's.

Peter's mother, Agrafena Chickalusion Kalifornsky, holding Peter and his sister Mary (now Mary Nissen), photographed at Kalifornsky Village in 1912.

A classic photograph of Nick Kalifornsky (front) and Simeon Chickalusion in their moose-skin canoe at Tustumena Lake (Dusdubena), on a hunt for sheep and black bear, sometime early in this century. In the background is Caribou Island or Yusdika'a.

Peter Kalifornsky and his sister Fedosia Sacaloff in 1975.

Peter Kalifornsky visits Kalifornsky Village in 1974.

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PART I.

DENA'INA GHU QGHILAHCH'

The Way Those Dena'ina People Were

TAŁIN CH'IŁTANT HSUKT'A

Whale Where we found Story

[Polly Creek]

Naqazhegi gembani qiz'in diqghilak
Snug Harbor Company clams they canned

yet hniłtu. Niłhk'uch' quht'ana
there in order to. Different people

Tałin Ch'iłtant niqighideł. K'eldina
Polly Creek they came to. Some

Nilabena Angidahtnu Qadyak Niqnalchintnu
Iliamna Seldovia Kodiak Ninilchik

Tubughnen Kahtnu łuq'u yeh ht'ana.
Tyonek Kenai all there they were.

Qenq'a qighistle. Łuq'u balatga
Houses there were none. All tent

qanqeyeghiłnik. Yet'uh q'u hdults'i.
they pitched. In them just they stayed.

Tiq'an tudelnish qun łuq'u tiq'a qedeł.
Tide goes out when all flats they went.

Qiz'in t'qghił'ih. Shgabu qbeghtughitih.
Clams they gathered. Scow they kept anchored for them.

Yin'at q'u hqeyighiqet. Qiz'in ghin
In it they buy from them. Clams those

ts'iłq'i gas yashik'a n'at hdałt'ay $1.25
one gas box in is $1.25

hqeyighiqet. K'eldina qiz'in quch'elashi
they paid. Some people clams digging

qulden. Sez'a beł gheshdunen Chickalusion
they knew. My uncle that I stayed with Chickalusion

łuq'u hnunes t'k'ghił'ih. Yagheliyi jani
of all the best he gathered. A good day

qełah dghu ts'iłghetna yashik k'u
is when twenty boxes

t'ghił'ih.
he would gather.

Yet q'u naqanqedeł ch'u q'u
There they came back and

nutu'idush. Ch'u shgabu ghin bulhut
the tide came in. And scow that boat

banidelnish. Ch'u yiłket ch'u ghil'i
came to it. And takes it and another

yetl'agh tułgget. Yedeghu naqanqedeł.
in its place it leaves. Then they come back.

Ch'u ch'enlahi eł chiqel'ił, galdi,
And stick gambling game they played, cards,

qamuga, nił lugh k'ehdetelgget,
quoits, pole they would pull,

nił'ił k'ehdetelgget. Dach' niłk'uch'
pole they would push. Thus different (games)

chiqul'ił. Ch'u niłghe ch'aqudejih.
they played. And they would wrestle.

K'eldina tik'teh elt'eshi, qanchi,
Some of them woods black bear, porcupine,

k'nuy'a uhu qul'ih. K'eldinahdi qunshi
beaver they would hunt for. Some of them beluga

qutsaghel'i, yadi quht'ana yulqadi uhu
seal whatever people ate

qul'ih.
they would hunt for.

En'ushna niltu neli snudghelik.
Old men for steambath I would fire up.

Ch'u łuq'u neli t'qghil'ih. Ch'u
And all steambath they would take. And

ki q'u ghin qałnigi destnutnghełik
more those rocks I put on the fire

ki ghilna niltu. Hełch' qełah itqun
other people for. Evening came when

en'ushna ghuna esdech' nilqidel
old men those separately they gathered

ch'u sukdu nuhqelnish. "Un," shqetnih.
and stories they would tell. "Come," they said to me.

Ch'u qaduhqebedeshnish. Yet k'eli ch'u
And I would listen to them. There songs and

sukdu heyi zah 1921 qadudgheshnik qech'.
stories year before 1921 I heard since.

Yet quht'ana izhi k'usht'a qit'a'izdeyeshne
There people names I don't know

łuq'u	ch'aduch'	niłegh hdults'i
everyone	however	they were related

yaqech'	niłqujih	hghuda.
thus	they called each other	due to.

Naqeli	qełahqun	qembani	bulhut	n'at
Fall	it became	company	boat	in

ndahduh	qebeqayeh	qilan	yeh	tunhdul'ik.
wherever	their villages	were	there	they brought them back.

POLLY CREEK

They set up a factory at Snug Harbor to can clams. Different people came to Polly Creek. Some came from Iliamna, others from Seldovia, Kodiak, Ninilchik, Tyonek, or Kenai. There were no houses there. They all pitched tents. They just stayed in them. When the tide went out, they all went out on the flats. They gathered clams. They kept a scow anchored for them. There they bought the clams from them. They paid $1.25 for one gas box full of clams. Some people were good at clam-digging. My uncle Chickalusion, with whom I stayed, was the best digger. On a good day he would gather twenty boxes.

They came back to Polly Creek when the tide came in. A boat would come to the scow and take it, and leave another in its place. Then the people came back. They played the stick gambling game, cards, quoits, and a game where they pushed and pulled on a pole. They played different kinds

of games. And they would wrestle. Some of them would hunt in the woods for black bear, porcupine, and beaver. Some would hunt seal, or whatever people could eat.

I would fire up the steambath for the old men. And they would all take a steambath. I put rocks on the fire for other people. When evening came, the old men would gather and tell stories. "Come," they said to me. And I would listen to them. The year before 1921, I heard songs and stories there. I don't know the names of the people who were there, because they addressed each other as they were related.

When fall came, the company boat took them all back to wherever their home villages were.

TAŁIN T'EŁ'ANEN
Whale Hunter

Ts'ił biqidin n'at baydalgi
One hole in boat

tikah tenish tałin uhu. Tałin
out to sea he would go whale for. Whale

ghin tunuldaq hq'u yeghenesh.
that sleeping in the water he comes to.

Badak'eldeshi eł qushishch'ghił'ut
Crossbow with in its blowhole

hq'ak'ełdish ch'u shtuhneqash.
he shoots it and he paddles away fast.

Nił qunhdi qeyuquhtelyish ch'u tuyułtałh
The next day he searches for it and floating

yeghenish ch'u tunghetnish ch'u
he comes to it and he comes back and

duduch'en'i detełch'eyh yethdi q'adelch'ex
south wind starts to blow then it stops blowing

qun ndahduh qayeh qilan łuq'u
when wherever village there is all

Tałin Ch'iłtanh hdaqelchet ch'u qyuquhtelyish
to Polly Creek they travelled and they searched for it

tuyułtałh qyeghenish ch'u neggech'
floating they come to it and to shore

qeyeł t'qeł'ih ch'u Tałin Ch'iłtant' hbeł
they made it and Polly Creek with them

naqatuyghelkit. Yet qayeh yaqech'
it drifted ashore. There village thus

qak'hdin'un Tałin Ch'iłtant.
they names it 'Where We Found the Whale.'

Gashaq hghila hq'u el'egen k'uch'
Gashaq there was but shaman different from

k'ch'ghelta. Beqenaga dnudlun. Yadi q'u
he believed. His words came true. Whatever

ituzhił yaqech' q'u t'qut'ik.
he called thus it happened.

WHALE HUNTER

One man would go out to sea in a one-hole skin boat to look for a whale. When he came to a sleeping whale, he shot a crossbow arrow into its blowhole and then he gets away fast. The next day he looks for it and finds it floating. He comes home. And the south wind blows. When it stops blowing, then all the people from the different villages would go to Polly Creek and look for it. They would find it floating and try to move it towards shore. And at Polly Creek it would drift ashore. Thus they named that place "where we found a whale."

There was a man named Gashaq, but he believed different from a shaman. His words came true. Whatever he said, would happen.

NOTE: This story is the origin of the name for Polly Creek, Tałin Ch'iłtant, Where We Found a Whale.

UNHSHCHEYAKDA
My Great-great-grandfather

Unhshcheyakda		be'izhi	hdghilach'
My great-great-grandfather		his name	it was

Qadanalchen.	Tahna'ina	yus'ih	yeh
"Acts Quickly."	Russians	outside	there

qyedetal'un.	Ndahduh	qayeh	Californiah
they took him.	Wherever	village (Ft. Ross)	to California

q'anqeyultak.	Yit	naqan'ijut
they took him around.	There	when he returned

qyaqiydin'uni	be'izhi	Kalifornsky.
he was named	his name	Kalifornsky.

Yithtl'agh hdi	Unhghenesditnu	qayeh
Afterwards then	" The next creek over" [Kalifornsky Village]	village

qiłchin	ch'u	ki ts'iłt'an	be'ulten
he founded	and	another person	his partner

Nik'analguk.	Shchiyakda	yink'u	Nik'analguk	
Nickanorga.	My grandfather	he too	Nickanorga	

be'ulten.	Niłtl'aghq'u	qbequsil.	1926
his partner.	One after another	they died.	1926

Yithtl'agh	Unhghenesditnu	dnaqusil.
after that	Kalifornsky Village	there was no one.

Qech'il'eq'na		Kahtnuh	hdaqilchet.		
Those of us who survived		to Kenai	they moved.		
Q'udi	k'uych'en'i	tsiq'a	yeh	qełu.	Hq'ech'
Now	six	graves	there	I found.	Over them

qenink'danshel.
I set crosses.

My Great-Grandfather

My great-great-grandfather's name was Qadanalchen, "Acts Quickly." The Russians took him outside. They took him to Fort Ross, a village in California. When he returned from there, people called him Kalifornsky. Later on he founded "Next Creek Over" village (Kalifornsky Village) with another man, his partner Nickanorga. Nickanorga was my grandfather's partner too. One after another they died. After 1926, there was no one at Kalifornsky Village. Those of us who survived moved to Kenai. Now I have found six graves there. Over them I set crosses.

DENA'INA K'ECH' OULYUCH'
Tanaina Beliefs

Nudech'ghela, ghin ł̨u, k'nu
Lucky agate stone that they say, luck

k'bidghił'ik badin yitnitu'uł. K'eldinteh
it brings whoever will find it. Sometimes

tubugh q'anqedish, ch'u yuq' qech'
on beach they walk and the sky from

nuk'tnełtes ch'u k'tninłtuts'et suq'
it falls down and it rolls along sand

qyebeq'h. Hq'ayish ch'u qyetl'uyeh
it leaves a mark. He finds it and after it

teyish ch'u qyetni'ish. Ch'u k'nu
he goes and they find it. And luck

k'bideł'ish. Yit htl'eghhdi łuq'u yadi
it gives them. Afterwards all whatever

qilan, hbech' qitasdunh t'qut'ik.
there is, to him starts to it happens.
receive things

Ch'u qey'u ey qeshqa qghiłah.
And rich woman or rich man they become.

Ch'anik'en k'u, badin k'tnitu'uł
A child too, whoever would find it

nudech'ghela, qvedni'isht ghu,
lucky agate when they find it at the time,

qbeggesha ił, t'qyeł'ish nudentut'eh
their scent with they put on it it will disappear

ghuda. Ch'u neli t'qeł'ih ch'u
for the And steambath they take and
reason.
huqultsah. Ch'u yadi qbegh qilan
they fast. And whatever to them there is

yi ggesha qyedneq'ish ch'u ditushi
that smell they rub on it and down feathers

ił qyak'atnułchił. Ch'u ni'i
with they wrap it up. And month

nuqedlahch'u qyeghuk'ełkit.
as they come again they feed it (the agate).

K'ggesha ił k'kidza ey yadi k'u
A smell with fur or whatever else

qyetneq'ish ch'u duk'qidetqih.
they rub it and they say best wishes (pray).

Ki Dena'ina k'ech' qulyu yadi
Another Tanaina belief whatever

ninya luggena yi k'u qyighitih
animal claws that too they keep

qbezah qudulyi niłtu. Ch'u qanchi
before them medicine spirit for. And porcupine

ch'u k'nuya beyusdi zak'ezdli ch'u
and beaver front teeth and

qanchi k'eh'a, k'eyesggwa entnalqunh
porcupine quills, little skin sewn to

jaghdiq' qyeghudghiłt'ah.
on chest they would use it.

Yi k'u chik'ateh detedghesh ch'u
That too through wood they bite and

k'nu niłtu qyighitih ch'u nuji
luck for they keep it and sheep

qalulit'a yi k'u yach' qihdetulnił ch'u
foot callous that too they fall down and

htitnuduhi ghuda qyighitih qughusht'a
get hurt for the reason they keep it good

qahdultiłni. Ch'u k'jegha k'u yi k'u
footing for. And ears also that too

qughusht'a qahduneshni ch'u chik'qełyuqda
good hearing for and they kill when

qyenu'u k'iłtuł ch'u benu'utudi
eyeballs they burst and water in eyeball

qyetelch'eh yi k'u qughusht'a qbełqidul'ani.
they drink that too good eyesight for.

Ch'u łik'aha yihdi k'ushta yuh qyitil
And dogs those they don't keep them inside

bech' qenesha ghuda.
it's wicked because.

Suk Dena'ina k'ech' qulyuch' sukdu.
Old Tanaina beliefs story.

OLD TANAINA BELIEFS

They say the lucky agate stone brings good luck to whoever finds it. Sometimes they would be walking on the beach and would find the marks left by the lucky agate when it fell from the sky. They followed the trail and found it. And it gave them luck. After that, the person who found it would start to receive all kinds of things. And they would become rich women or rich men. Even a child could find it. And whoever would find it, when he found it, he would put a scent on it, so it wouldn't disappear. And he would take a steambath and fast. And he would rub some kind of particular smell on it, and wrap it up in down feathers. And each month he would feed it. He would rub a smell of fur or something on it, and pray to it.

Another Tanaina belief was to keep some kind of animal claws with them for a medicine spirit. They would also keep porcupine or beaver front teeth, or porcupine quills, sewn to a little skin, and they would wear it on their chests.

They also would bite through a piece of wood and keep it for luck.

And they would keep a sheep foot callous as an amulet against falling down and getting hurt, for good footing. And the ears too, for good hearing. And when they killed something, they would burst the eyeballs and drink the water in them for good eyesight.

They didn't keep dogs inside the house; it was wicked.

That's the story about old Tanaina beliefs.

K'IZHI
Names

Ch'aduch' quht'ana qghilah yaqech'
However people acted thus

hqeyighizhih łu. Nik'analguk Dusdubena
they called them they say. Nickanorga Tustumena Lake

n'at yusdike'a t'qinalt'ah
in peninsula many times

yinaqaghdaznik, yaqech' be'izhi
he came around, thus his name

qdghila Nik'analguk. Ch'u tuq'atl'uh
it was 'Appears Around the And head of lake
Peninsula.'

tuch'enasht yit tughenesh ch'u dghilich'
landing place there he landed and to mountain

q'anudish nujich'. Yi dghili ghin
he would go for moun- That mountain that
tain sheep.

yaqech' qyaqdin'un Nik'analguk Dghil'a.
thus they named Nickanorga Mountain.

Ch'uki k'izhi quk'ełdisha,
And also name "shoots arrows from hole,"

qgagga ghin sq'uła uhu nqelaht
brown bear that whistling after he digs
marmot

ghu qałnigi ghink'u tsenk'denteltesht
then rock that too when it starts to roll down

yetl'uyeh	teltlet	itqun	yetl'agh
after it	it jumps	when	in [bear's] place
hq'altlet.	Yit ninultlet		idiłdi
he jumps in.	There [bear] runs back		then
quk'ełdisha	hq'a duh.		
Quk'ełdisha	is sitting in the hole.		

Yeq'nuhk'eghutił
he controls it (navigator)

Tiqutsex
Trail Breaker

Bey'a łqusha
Son of Daylight

Shanhhay
[?]

Beqh chik'eł'ishen (Chickalusion)
The one who kills for him (brings in game)

NAMES

They used to call people according to how they acted, they say. Nickanorga always used to come around a peninsula in Tustumena Lake, so they called him Nik'analguk, 'Appears Around the Peninsula.' He would land at a landing place at the head of the lake and go to the mountain to hunt sheep. So they named that mountain Nickanorga Mountain.

Then there was Quk'ełdisha, 'He Shoots Arrows from a Hole.' A brown bear was digging up a marmot when a rock started to roll down. When the bear jumped after it, the man jumped in the hole. When the bear ran back, Quk'ełdisha

was sitting in the hole.

Some other names:

Yeq'nuhk'eghuti4
The Navigator

Tiqutsex
Trail Breaker

Bey'a 4qusha
Son of Daylight

Shanhhay
meaning unknown

Begh chik'e4'ishen
the one who kills (brings in game) for him
(Chickalusion)

DENA'INA HUGH QEGHDUTNUHCH'
The people How they supported themselves

Tahna'ina zah tughetunesht dena'ina
Russians before they came the Tanaina people

łuq'a uhu qul'ihch'. K'etnuh
fish for they fished. In the river

nututetset ndahduh q'enudasdlen
low tide wherever the current eddies

tanatl'ini qełchix. Yadi chik'a dendałnezi
fish weir they made. Whatever wood long

entudla ch'u q'eylu ił ch'u qunqelashi ił
driftwood and willow and spruce roots with

qyagh tsak'eghduyesh. Ch'u tubugh hch'en
they lace it. And beach side

tan'i bik'elehi qełchix. Ch'u
fish trap that fish swim into they made. And

kiyi'usdethdi tach'niłi ił
in addition to dipnet with

tak'qeł'uh. Yik'u qunqelashi hagi ił.
they fished. That too spruce root basket with.

Ch'u ts'iluq'a ch'u chiluq'a yit
And spring fish run and summer fish run there

tl'agh'itqun k'eldina ndahduh
afterwards some of them wherever

nik'eleh yeh niqenish. Yit
the fish run to there they used to move. There

kiq'u tuleha uhu qel'ih ghu
again spawning salmon for they fished then

qeghentultenqech'. Yithdi qbeduyeq'a
it froze up until. Then their chief

ghun ndahqugh nik'hdalkit yeghudentetish
that how much (food) they put up he estimates

ndahqugh ninutułnah baba ghin nkets'
how much it will last dryfish that your thumb

nada'uhqugh nlaq'a hdałt'ayi
up to your hand measuring

ts'ił jan nghutulketdi dach' nenqqhilu.
one day allowance of food thus was the rule.

Qunqelashi nan ch'u ełnen yitut'
Spruce root moss and ground between

nnazk'et' ch'u ki tahbił qbegh qighistle.
they are strung and again net they didn't have.

Tahdna tughaznik htl'agh hdi tahbił
Russians came after nets

qizdlan. Yit k'u dik'qelasht beghuhdghiłt'ayi
there were. Then too cannery used (nets)

qyetsiteh ch'anuk'nal'ishi tahbił qeshqa
webbing taken off nets boss

ghun łuq'u dena'ina laq'a yeghiłdeł.
that all the people he gives them to them.

Yithdi qughesht'a łuq'a nihdulkit.
Then nicely fish they put up.

Qunqelashi quggił ghu hegh dentelnish
Spruce root snare there is made into slip knot

ghu elggezhi eqh naltl'inh t'qyeł'ish
there forked stick tied to it they fixed

ch'u łuq'a ghin qeyenuduh qeyegh dnełdeł
and fish that over (the fish) they loop it

ch'u qeyeł k'tełchesh. K'usht'a bech'ahyeghdnelnik'
and they strangle them. They don't slip out.

Lggezhi ghin q'u beyitih.
Forked stick that he holds it.

Yithdi ndahduh heyteh hdelts'ih
Then wherever in winter they stay

yeh nihdelggesh heyi niłtu. Ch'u
there they settle winter for. And

łhk'unch' t'qeł'ih k'qelqit ch'u sukdu
they celebrate they eat and stories

nuhqelnish. Ts'ix ghin łu ts'ił ninqetdeł
they tell. Mosquitoes those they get together

ch'u "Ndahdnaq'u nach'adalnen?" qetnih.
and "How many of us did we lose?" they said.

"Ts'iłt'an benu'u k'elggeyen sht'a
"One eyes the ones that only
were white

nach'adalnen," nuhqulnish łu.
we lost," they used to tell.

HOW THE DENA'INA SUPPORTED THEMSELVES

Before the Russians came, the Dena'ina fished for fish. Where the current in the river made eddies at low tide, they made fish weirs. They made it with different kinds of wood--driftwood and willow--and laced it with spruce roots. On the beach side they made a trap for the fish to swim into. Also, they fished with dipnets. They made that also out of spruce roots. During the spring and summer fish runs, they used to move to wherever the fish were running. There again, they fished for the spawning salmon until it froze up. Then their chief would estimate how long the food supply they had put up would last. It was the rule that one day's allowance of food was a piece of dryfish as big as from your thumb up to your hand. They got the spruce roots from where they grow, strung between the moss cover and the ground; they didn't have nets then. After the Russians came, there were nets. Then, at the cannery, the boss gave all the people old used nets with the webbing taken off. Then they put up fish well.

They also used to make a snare out of spruce root made into a slip knot with a forked stick tied to it; they looped that over the fish and strangled them. They didn't slip out. The forked stick held them. Then they settled in for winter, wherever they stayed. And they celebrated--they ate and told stories. They used to say: "The mosquitoes got together and said, 'How many of us did we lose?' 'We only lost the ones whose eyes were white.'"

QEZDAGHNEN HDULTS'IHTS'

Kustatan how they live

Qezdaghnen hdults'ih hdghu qunshi
Kustatan they stayed then beluga

ch'u qutsagheli ełą ch'u łuq'u tlegh
and seal with and all oil

qyeghuh. Yithdi qiz'in uhu htenish.
they made. Then clams after they went.

Qiz'in ghin qyelish ch'u qunshi bis
Clams those they cooked and beluga stomach

vi qeyelish ch'u tlegh qeyetułtl'et
in they put them and oil they poured in

heyi niłtu. Beduki dghi'uvi qeyeduch'ik'eghdelqet
winter for, Its plug they pulled out

qun ebavi n'at dnuqeyelih. Yadi
when hot water in it they wash them. Whatever

ch'ułchi qiynizih, qiz'in betuqilyuyi
to make they had in mind, clams soup

qeyelish.
they cooked.

Yeh ghu dnigi qighistle. Kahtnuh
There moose were nonexistent. To Kenai

q'anqghenish ch'u dnigi chiqeł'ish
they would come by boat and moose they killed

ch'u yi ghin k'u qyeghnałggish ch'u
and that for they dried it and

nunqeydel'ish. Heyi niłtu. Yithdi
they bring it back over. Winter it is for. Then

k'qezdelqhash aq'ah ghu qunshach'
they put up fish at the place there for arctic ground squirrels

kiq'u htenish. Yik'u esdlach ha
too they went. These too are cooked thus

ch'u betlegha atunqeyghilik ch'u
and its oil they put it in and

niqeveqhilik heyi niłtu.
they put it away winter for.

HOW THEY LIVE AT KUSTATAN

When they stayed at Kustatan, they made oil from beluga, seal, and other things. Then they went after clams. They cooked the clams. Then they put them in a beluga stomach and poured in oil, to preserve it for winter. When they opened it up, they washed them in hot water. They cooked whatever they wanted--clam soup.

There were no moose over there. They would go by boat to Kenai and kill moose. They dried that too, and they brought it back over. It was for winter. And then, in the places where they put up fish, they would go after ground squirrels. That too they cooked, and they put it away packed in its oil, for winter.

QEZDAGHETNA

The Kustatan People

Told by Peter Constantine of Kustatan and Tyonek
Transcribed by Peter Kalifornsky

Qezdaghnen gheshdut ghu, Walter 'ił
Kustatan I stayed when there, Walter (Pete) with

gheshdut ghu, ch'u Chickalusion
I stayed there, and Chickalusion

łq'ich'idi tsighet q'u nagh niyu, ch'u
nine o'clock he came to us, and

nutiha beq'di tsi qunq'u Bedrushga
twelve o'clock at Bedrushga

"qanchi uhu ch'tudałni," shełni. K'i'un
"Porcupine for let's go," he told me. It was a new moon

nuhnalten. Yithdi łich'tazdlu ch'u
and frozen. Then we took dogs and

ch'qilu tsighet q'ut'en łq'ichidi elt'eshi
five o'clock in morning nine black bear

chich'ghil'ik. Nutih hnazul qun łuq'u
we had killed. Two days in all

nuhetlnelyu. Yithdi
I sledded it back. Then

nutin'at tutuk'eghdulnen. Dura n'at ch'ghilu
inlet in ice cleared out. Dory in we put it

ch'u tubughnen ch'detal'un. Tubughna
and Tyonek we took it. Tyonek people

ggagga qbetuch'dal'un, qin hey
bear we brought to them this year

łq'ich'idih beq'dih tuthluzhun.
nineteen-thirty.

THE KUSTATAN PEOPLE -- A Hunting Story

When I stayed in Kustatan, I stayed with Walter Pete. And Simeon Chickalusion visited us at nine in the morning. At twelve o'clock midnight, Bedrushga said to me, "Let's go porcupine hunting." It was moonlight and had frozen up. Then we took some dogs, and at five o'clock in the morning we killed nine black bears. Two days after that we had taken it all home to camp on sleds. After that, the ice went out of the Inlet. We loaded them all in the dory and took it to Tyonek. We brought bear meat to the Tyonek people, in 1930.

QUTSAGHEŁ'I BAYDALGI
Sealskin Boat

Qelghin ghenes qigh'i qunudgheł.
Kalgin Island below sandbar comes up.

Tukegh daghiłdeq ch'u yeghin
Minus tide it is high up and that

beq' k'ghiyuk. Yeghin ch'u qyeghenish
on it [seals] come. That and they come in boats

ch'u qutsagheł'i ghin heł ił qyentuggezh
and seals those club with between eyes

k'qtnełt'eh. Ts'iłghetna qutsagheł'i
they club them. Twenty seals

dghiłkeghi baydalgi niłtu. Qutsagheł'i
big boat are for. Seals

ghin qeyegeła qeyaqeghdiłchish ch'u bebis
those their throats they pull out and its stomach

ghin qyiyeł ch'u duqeyeduyish
that they blow up and they tie it up

ch'u łuq'u nił'anqeyenulyish.
and all they tie them together.

Nutu'idush qun nuk'utuyghalkit ch'u
Tide comes in when it floats and

qelghinq' naqaqeyeqhelket. Benutudelnish.
on Kalgin Island they take it ashore. Tide goes out.

Yethdi quqeyedelish. Yet tunqghetnish.
Then they skin them. Then they go back.

Yethdi bedeyes ghin dihuqeyede'ish
Then skin those they take off

ch'u k'isna q'unqeydełqish baydalgi niłtu.
and women sew them boat for.

K'eyes ghini łuq'u tlegh ił qeyełtlih.
Skins those all oil with they smear.

Undat beq'estsiq' quqeyedghuqish.
Last seam they sew up.

Denshun unhtsah qyełchixt.
They're pretty first when they're made.

Beghech biq' idel'ih.
Ribs inside are visible.

SEALSKIN BOAT

Down below Kalgin Island a sand bar comes up. In minus tides it's high, and there seals used to gather. People approached it and clubbed the seals with clubs, below their eyes. They took twenty seal fora big sealskin boat. They pulled out the seal's throat and blew up its stomach, then tied it up, and tied them all together.

When the tide came in, it would float, and they would beach it at Kalgin Island. The tide went out. Then there they took the hides and went home to the village. There they removed the hair from the hides and the women sewed them together. It was for a skin boat. Then they sewed around the skin boat. It's pretty when it's first made. You can see the ribs inside.

ŁUQ'A CH'K'EZDELGHAYI
Fish Putting Up

Tahbił tanełkiz. Łuq'a shegh dighilagh.
Net I set in water. Fish to me it swam in.

Dich'anełtan. Ch'u ghest'uts' ch'u
I took it out. And I cut it and

nunghestseq'. Balik zełchin.
cut it into strips. Strips I made.

Nutin'at nutiha tsiq' tughełu.
In brine two hours I set it.

Yithdi chuq'eya ch'u esni eł
Then birch and cottonwood with

bet'uh idghełq'en. Łq'ich'idi jani
under it I kept a fire. Nine days

yithdi nunghełu. Ch'u nanłghal. Ch'u
then I took it down. And I bundled it. And

dghaznigi yidgheshchet. Yithdi heyi
cache I put it in. Then winter

niłtu.
it is for.

PUTTING UP FISH

I set the net in the water. A fish swam in to me. I took it out. And I cut it and made it into strips. I put it in brine for two hours. Then I kept a fire of birch and cottonwood under it. I did that for nine days, then I took it down. And I bundled it. And I put it in the cache. Then it's for winter.

USH DUCH'ELASHI
Snowshoes Making

Chuq'eya daghel'ich'i ush ken
Birch a soft one snowshoe frame

detghiłk'el. Yethdi detghishax
you'll cut in strips. Then you'll carve it

yethdi yust ghu betsik'ghala bedenghiłyesh
then on front head frame you'll lash it

ch'u nił kadetghiłyesh. Beqats'u
and you'll tie tail together. Cross braces

batghilał. Yethdi deq bak'nitighitsex.
you'll put in. Then up you'll pry the (front) end.

Ghetnalggenda gesh detghigget. Yethdi
When it's dry frame holes you'll drill. Then

gesh detghiltl'iL Yethdi ushghetl ił
frame holes you'll lace. Then babiche with

tghighet. Yethdi k'qałen ił
you'll lace. Then footpiece lacing with

hałghetghiłnen. Yethdi k'k'ula banitnitighilał
you'll lace. Then footstrap you'll put in

ch'u qaditighildeł ch'u bashtutghiyuł.
and you'll put then on and you'll go hunting in them.

MAKING SNOWSHOES

You cut soft birch into strips for the snowshoe frame. Then you carve it. Then you lash the head frame on front, and you tie the tail together. You put in the cross braces. Then you pry the front end up. When it's dry, you drill the frame holes. Then you lace through the frame holes. Then you lace it with babiche. Then you lace the footpieces up. Then you put in the footstrap. And then you put them on and go hunting.

DNIGI UQUCH'EL'ANI
Moose Hunting

Gudach' ses gheneshu. Dnigi beq'
Here this ridge I went to. Moose tracks
way
hq'agheshu. Nughełqeh. Qatuldełi niłtu
I came upon. I track them. To lie down in order to

naqadetazdatl'. Qanił ch'eyi ank'uch'enh
they start to go in a Wind against
circle.
ba tanshu. Nalyu hq'u begh neshu. K'eyich'a
I went. They lie down as I came to one. Bull

ghini beł k'danłtetl'. Ts'i qeyan q'u
that I shot it. Once only

beq'es'eł k'danłtetl' ch'u chi'ełyuq.
its neck I shot it and I killed it.

Qudghełu. Łuq'u nugheshdeghak. Yethdi
I butchered it. All I packed it back. Then

qayeht'ana'ił łuq'u suts'dultuk'.
villagers with all we ate it up.

MOOSE HUNTING

I went this way, to this ridge. I came upon some moose tracks. I tracked them. They started to go in a circle, preparing to lie down. I went against the wind. I came to one lying down. I shot that bull moose. I shot it only once, in its neck, and I killed it. I butchered it. I packed it all back. Then with all the villagers, we ate it all up.

QIZ'IN
Clams

Unhsah idashla shegh niyut.
First time my little friend to me he came.

Qiz'in uhu beł tanshnu.
Clams for with him I went.

Nututastsat qun beł tiq'a
Tide starts to drop when with him to flats

gheshyu. Qiz'in beq' beł qagheshyu.
I went. Clams track with him I went among.

Ch'u "Ounełtash," bedeshni. Ch'u
And "You dig him up," I told him. And

begh shtuhuydalt'eq'. Qiz'in ghini
from him they escaped. Clams those

dnaghiłget ch'u daghiłtiy.
are fast and strong.

CLAMS

Once my little friend came to me. I went out clam digging with him. When the tide started to drop, I went to the flats with him. I went with him among the places where there was sign of clams. And I told him, "You dig him up." And they escaped from him. Those clams are fast and strong!

ŁIK'AHA NIQGHILIKCH'
Dogs How They Trained

Gini ts'itsatna łik'aha q'aghqghilik
These old people dogs they would train

ch'u niłk'uch' qeyeghudghiłt'ah.
and in various ways they would use them.

Unh tsah łik'aggwa ghun nudultisht yadi
First puppy there when it is born whatever

k'uhuch'el'ani niłtu niqeyełtishi ghin.
hunting it is for they selected it, that one.

Łik'aggwa nlanch' ch'u qeyiłket ch'u qeyeł
Puppy while it is and they take it and with them

tik'u yish. Yadi ninya unhtsah
in the woods it goes. Whatever animal first

qeyeł chitułnił yeghini benan
they would kill that one its face

qeytneq'ish. T'iłkeh ch'u łuq'u yadi
they rubbed it. It got big and all kinds

ninya qeyeł k'uhughel'ih.
animals with them it would hunt for.

Łik'aha ezgenghila. Denghiłjaq.
Dogs were good workers. They were swift.

Yadi ninya ghetuyuł niyitułgheł.
Whatever animals it came to he would surround it.

Q'u yideghu yitihqun betukda
Right there he kept it until his master

begh tuyuł ch'u ninya yegh chitułnitłqech'.
came to it and animal he would kill it then.

Łik'aha dach' qeyeghudghiłt'ah.
Dogs thus they would use.

Ezgenghila.
They were good workers.

Ki k'nuy'a niłtu niqeyeghiłtigi ghin.
Others beaver for they would train those.

Nudeltisht ch'u janq'u łik'aggwa nlanch' ch'u
When born and still puppy while it is

qeyiłket ch'u tik'u qeyełtish.
they take it and to woods they take it.

Ch'u k'nuy'a qan ghenes qeyeł tak'deyeł
And beaver lodge near they would push it in the water with a stick

ch'u naqanqeyeltish. T'iłkeh ch'u
and they would bring it back. It grew and

heyteh ghu k'nuy'a uhu qeyeł ghel'ih.
in winter beaver for they would hunt.

Dena'ina k'iłkedi'eł k'usht'a qeyeł uhu'il'il.
Dena'ina traps with they didn't hunt.

Qeyeqan ch'el'ish ch'u yit qech'q'u
They opened up the lodge and there thus

shehi eł quqeyeghilik k'nuy'a ghin.
hook with they pulled them up beaver those.

Ndahduh nhdałtun yeh ghu heł'ildeł
Wherever there were there they hid
tunnels

ch'u łik'a ghini yeh ghu ndahduh nituldeł
and dog that there wherever they would go

yeh ghu yetl'uyuh q'anudish. Yideghu
there following it it would go. There

qech'it ndahduh nildeł. Yahqech'u
it scratched wherever they went. Thus

t'et'ih ch'u be'un uhu łuq'u yaqech'q'u
it does and its hole for all thus

hqil'ish. Yaqech'u k'nuy'a ghini
they find. In this way beaver those

qeyaq'a nihdghiłnik.
they finished them off.

Ki łik'a niqghiłtik. Yik'u łik'aggwa
Other dogs they raised. This too puppy

nudultan ch'u yadi kazhna k'u qanchi k'u
is born and whatever lynx or porcupine or

lagu yadi ninya daqaghdilggeshi,
maybe whatever animal climbs

haghetnalzhakh t'qeyeł'ish. Daghiłyanh t'qeyeł'ish
pointed they made [its bone]. Sharp they made it

ch'u benchish ghini qyegh qiniyeł
and its nose that they pierced it

yus benchish ghin. Yethdi qeyeł tik'u
the tip its nose that. Then with them in woods

yish. Yik'u k'eghes ghini yadi
it went. That bone that whatever

ch'wala aqagh nuyit t'qeyitni
tree chase up they wanted it

qeyeniqiynelt'eq'. Esni
they drove [bone] in. Cottonwood

niqi nult'eq'da esni aqaghniyith
when they drove it in cottonwood it chased it up

t'eyetuł'ił. Chuq'eya niqiynult'eq'da
they would make it. Birch when they drove it in

chuq'eya aqaghniyith t'eyełtuł'ił.
birch it chased it up they would make it.

Dach' łik'aha niqghilik. Suk
Thus dogs they trained. Old

Dena'ina qeyeł k'uhughel'ihi.
Tanainas used to hunt with them.

HOW THEY TRAINED DOGS

The old time people would train dogs and use them in various ways. When a puppy was first born, they would select it for a certain kind of hunting. While it was a puppy, they took it with them and it went into the woods with them. Whatever animal they killed first, they would rub the puppy's face with it. When it got big, it would hunt for all kinds of animals with them.

The dogs were good workers. They were swift. Whatever animals he came to, he would bay them. He would keep them right there until his master came to it and killed it. That's how they used dogs. They were good workers.

They trained other dogs to go after beavers. After it was born, while it was still a puppy, they took it to the woods. They pushed it into the water near a beaver lodge with a stick, and they brought it back. It grew, and in winter they would hunt beaver with it. The Dena'ina didn't hunt with traps. They opened up the lodge and pulled the beavers up with a hook. Wherever there were tunnels, where the beaver hid, they would go following the dog. Wherever it scratched, they went. Thus they found all the holes. In this way they finished off the beavers.

They raised other dogs. When a puppy was born, they sharpened a bone from a lynx, or maybe a porcupine, or whatever kind of animal climbs. They made it sharp, and with it they pierced the tip of the puppy's nose. Then it went in the woods with them. Whatever tree they wanted it to chase the animal up, there they drove the bone in. If they drove it into a cottonwood, that would make it chase the animal up a cottonwood. If they drove it in a birch, it would chase it up a birch.

Thus they trained dogs. The old time Dena'ina used to hunt with them.

NELI CH'U NUTNELYAHI QUDULYI
Steam- and Plant Medicine
bath

Neli ht'itghiyuł ch'u shishgguna
Steambath you'll enter and mountain ash

binik yi'ił hutghilchez ch'u
switch with you'll switch and
yourself

ts'elbeni ił k'u. Ts'elbeni ki łuq'u
wormwood with too. Wormwood again all

nił k uch qudulyi dilan. Bet'una ch'u
various medicines there are. The leaves and

belukena k'u qudulyi qyeghudiłt'ahch'
stems also medicine they use it for

bezaq'edli egeduna, bejik'dni'ushna,
tooth ache ones, ear ache ones,

bek'ineshna ch'u qilnełna bełtugh'a egeduna,
blood infection onces swollen ones eye pain ones,

naqadzila, beghes egeduna. Ch'u ki,
out foot sores, bone ache ones. And again,

didetghiłdeł ch'u ebayi miłni n'at
you put them inside and hot water in
(a cloth)

tuditghiłdeł ch'u endahduh egedu,
you put them to and wherever it hurts,
soak

hdadetghilzeł ch'u betuqaghtghildeł,
you put it on as a and you put your feet in to soak,
hot pack

beł nu'u nuhtghi'uh, qés badelishna
with your eyes you wash cold ones who have it
ebayi n'at tudetghilał. Jitgganaq'u
hot in you'll steep it. A little (water)
k'tghilch'eh ki'it ch'uki. Kisht'a
you'll take in your mouth now and then. Too much
k'tinlch'aq'da nidiqituł'uł.
you swallow if your stomach will be upset.

Niłdghulghigi bezaq'ezdli egeduna
Jointed grass tooth ache ones

beggats'a ghin bidentghiłqiɬ ch'u
its root that you heat it and

nzaq'edli bekiyditghiłdeł.
your tooth you press it against.

Shishgguna begek'a ch'u belutuna
Mountain ash berries and inner bark

ch'u biq'chik'a qudulyi qyeghudghiłt'ah
and inner wood medicine they used to.

bedzats'eq'a qil lahna ch'u bezaq' ch'aqeɢh
Lung (T.B.) bad ones and mouth sore

delnishna ch'u ki, shanteh begek'a
ones and in summer its berries

qeyenelqit.
they would eat.

STEAMBATH AND PLANT MEDICINE

You go in the steambath and switch yourself with mountain ash, and with wormwood too. There are various kinds of wormwood medicine. They also use the leaves and stems as medicine for toothache, earache, blood infection, swollen eyes and eye pains, foot sores, and aches in the bones. Then, you put them in a cloth and put them to soak in hot water, and wherever it hurts, you put it on as a hot pack, and you put your feet to soak in it, and you wash your eyes with it, and if you have a cold, you soak in it. You take a little in your mouth now and then. But if you swallow too much, your stomach will be upset.

For a toothache, you heat jointed grass root and press it against your tooth.

They used to make medicine from mountain ash berries, inner bark, and inner wood. People who had bad lungs (T.B.) and mouth sores would eat its berries in summer.

ŁUQ'U HTUNAŁ
All They will go

Gun ch'u ghuna ch'u chada'ił
This one and those and grandpa with

htunał. Kahtnuh beqatl'uh naqak'ujehi
people
they will go. To Kenai on the bottom it revolves [car]

n'at htunał. Ch'u k'eldina ghunen ch'u
in they will go. And some of them they guy and

gunen ił htunał. Nutulniłi n'at
this guy with they will go. Airplane in

htunał. Ch'u ki ghu qeghat dalts'ina
they will go. And also there by them those staying

yina hdi badin'at htunał. Chuda
they too boat in they will go. Grandma

ch'u ena eł hdi guq'u hdetults'ił
and mom with and here they will stay

ch'u k'ehtulach.
and they will cook.

Łuq'u tunch'ghastnikda ch'detuchin.
Everyone when we return we will be hungry.

"Endi yinahdi?" "Yina ki yach' htazdatl'."
"Where are those guys?" "They too that way they went."

"Yin ht'e endi?" "Yin k'u dach' tazu.
"He and where is he?" "He too this way he went.

Nenhdi chat' tghit'ał?" "Shi k'u yeh
You and what will you do?" "I too there

tgheshuł." "Nen k'u yeh tiyush." "Yin
I will go." "You too there you go." "He

ghun 'un bedini." "Ghunahdi łuq'u
that guy 'come' you tell him." "And those guys all

'un' qbedetgheshnił." "Kahtnuht'ana łuq'u
'come' I'll tell them." "Kenai people all

'un' naqetni."
'come' they told us."

Yet nił ch'idatl' ghu Kahtnu duyuq
There we got together then Kenai chief

nat'ighiyu ch'u "Yagheli du?" nadghini.
he met us and "Good is it?" he said to us.
[greeting]

Yethdi łuq'u nił ch'ujih "Guna shdesnaqa
Then all we called each other "These people my parents,

gunahdi shingha'ina ch'u shuda'ina.
these and my older brothers and my older sisters.

Guna k'u kela'ina ch'u dajala'ina.
These too younger brothers and younger sisters.

Gunhdi sez'a gunahdi qbech'enaqa.
This one and my maternal uncle those ones and their children.

gunhdi adada anana qen. Ghunahdi
This one and paternal uncle maternal aunt's husband. Thos and

yina ch'naqa k'eldina ghuna hdi." Łuq'u
they children some of them those ones and." All

ida'ina. Yethdi łuq'u nił̨qudetitl'
friends. There then all they potlatched together

yethtl'agh hdi łuq'u nuch'tetnash
afterwards then all we are about to return

qun k'ak'eli nabuhdeli.
when love song they sing to us.

Q'u nuch'tut'nał hdinisht'a.
Now we will return they say just.

a ki yuh ki

a ki yuh ki

i ki yuh ki i.

ki i

THEY WILL ALL GO

This one, and those people, will go with grandpa. They will go to Kenai in a car. And some of them, this guy and that guy, will go. They will go in an airplane. And their neighbors will go too, in a boat. Grandma, and mom will stay here together and they will cook.

When we all return, we will be hungry. "Where are those guys?" "They went that way too." "And where is he?" "He went that way too. And what will you do?" "I'll go there too." "You go there too." "You tell that guy, 'come.'" "I'll tell all those guys, 'come.'" "All the Kenai people told us 'come.'"

We got together there. Then the Kenai chief met us and said to us, "Is it good? [greeting]" Then we all addressed each other: "These people, my parents, and these, my older brothers and older sisters. These too, my younger brothers and younger sisters. And this one, my maternal uncle, and those, their children. And this one, my paternal uncle, maternal aunt's husband. And those, the children, and some of those." All our friends. Then they potlatched together there, and afterwards, when we were about to return, they sang a love song to us:

Now we will return
They just said
A ki yuh ki
A ki yuh ki
I ki yuh ki i.
Ki i.

IDA IŁ SHTUCH'NIDATL'
Friend with we went hunting

Ida ił shtuch'nidatl'. Dnigi ghini
Friend with we went hunting. Moose that

yeł k'dałtetl' ch'u qilch'q'u yenałtl'is.
he shot it and wrongly he hit it.

Nełquyi bayizdlan ch'u chihuk'dalyuq
Wounded it got for him and it pretended it was dead

ch'u beł dghuni yegh taltlet' ch'u begh chi'ełyuq
and it attacked him and I killed it by him.

ch'u udihdi sha chiyiłyuq. Ch'u shik'u
and he himself killed it for me. And I too

chik'ełyuq. Yeghin ba chi'ełyuq ch'u
killed one. That one I killed for him and

ki chich'k'ełyuq. "Giniki ida ghun
another we killed. "This too friend that one

ghe chinłnah," shełni. Ch'u ida
you kill it for him" he told me. And friend

ghe chi'ełyuq. Ch'u łuq'u niłghe chich'k'ul'ik.
I killed it for him. And all we killed for each other.

MY FRIEND AND I WENT HUNTING

My friend and I went hunting. He shot a moose and hit it wrong. It was wounded and pretended to be dead, and then it attacked him, and I killed it by him, and he himself killed it for me. Then I too killed one. I killed that one for him, and we killed another. "Kill this one for your friend," he told me. And I killed it for my friend. And we killed them all for each other.

PART II.

SUKDU

Legends

GUJUN SUKDU
Gujun Story

Gujun be'izhi hdghilanen qyeghizhih.
Gujun his name the one that was they used to call.

Gujun tik'teh ezdu ch'u
Gujun woods lived and

k'uhul'anhq'u. Qyanił ghalyu ch'u qyech'
he hunted. They got together and on him

dghuni łchin. Beqayeh beł ch'indatna
war they made. His village his relatives

łuq'u haq'anihdinłnen.
all they killed off.

Yin kił tik'u nu'il'ets.
He man to woods he went back.

Ki k'ushta quht'ana tunu'idul ch'u
Again people he didn't go among and

ndahduh qayeh tsenk'tnil'ish ch'u
wherever village he sneaked down to and

qut'ana chił'ish ch'u qyech' titenłchix
people he killed and they formed a war party

hqegh k'tnel'ish ch'u chiqeł'ish.
to them he sneaked and he killed them.

Nalaq'a dulnił ni qeyenudetnish.
They tried to catch him (but) they failed.

Sesqilantnu łu ghidu. Yit łu zuluda
At Canyon Creek they say he lived. There, they say, gold

qił'un ch'u nujida ghin zuluda
he found and sheep horn that gold

yidatninłk'ugh ch'u zuluda dugul łchin.
he melted it into and gold axe he made.

Ch'u qut'ana yeł chighił'ik.
And people with it he killed,

Shanteh ghu qayeh k'tnel'ish.
In summer there village he sneaked.

Q'ut'enteh qghenaqun ntaldaqna ghuna
In morning towards sleeping people those

hjiyiq' nitsayił "Gujun dini," qełnih.
in their ears he whispers "Gujun you say," he told them.

Gu qyan qetnih. Nujida ił ch'ehnełkes
This only he says. Sheep horn with he punctures (their heads)

ch'u ki qayeh niyu ch'u ch'anik'en
and again village he comes and child

kił ighetneq ch'u duyeqch' yeghnink'dinlu.
boy he captured and to chief he sent word.

"Gujun dezhuni ił naghniyu," bedetghinił.
"Gujun kindness with has come to us," you'll tell them.

Ch'u qegh niyu, "Nanink'dighelyani
And to them he came "Let me leave word with you

yighuda shughu negh neshut'i," yełni.
this is why to you I came," he said.

"Yagheli," yełni. Yadi uhu t'etnih
"Good," he said. Whatever for he asked

yech' di'uyi łuq'u qeyeghuk'ełket ch'u
what he craved all they fed him and

neli ni, ch'u neli qyusnudghilu.
steambath he said, and steambath they fired up.

Ch'u duyeq ghun hughdalts'ina qełni
And chief that guards he told them

"Neli tl'aghnu ht'iyushda iti'ihgget,"
"Steambath backwards as he enters you'll stab him,"

hdghini. Ch'u ht'iyush ił ht'itsaghiyel
he told them. And going into when he entered head first

qunghejuł ił, tl'aghnu qungheju ch'u
coming out when backwards he came out and

yet htl'agh hdi qeł nuqelnek,
then afterwards he told them

"Ch'aduch' hghuda qut'ana chighił'ik?
"How come people I kill?

Shqulhq'u sheł ch'indahtna łuq'u
When I was gone my relatives all

haq'anihdinłnen. Yeghuda shughu
they killed off. That's why

q'azanuk'danlchin ch'u ezgenen k'usht'a
revenge I made over and over and good man won't

chishtułnil. Ch'anik'en shyich' nu'itulkeł,"
kill me. A child my life will take,"

qełni. "Q'udihdi qut'ana chich'eł'ishi
he told them. "Now people killing

ninanlten. Di q'udihdi negh nink'danlyu.
I'm fed up with. Here now to you I leave my belongings.

Ki k'usht'a shuhuqel'anda shik'u k'ebegh
More they won't hunt for me I too will leave

ghuztghesh'il." Dach' yedghini.
them alone." Thus he told them.

Ch'u Tulchina qughesht'a huqital'un.
And Water Clan well they protected themselves.

Qutsagheł'iq' qaqelyash nił nutsiqalyuh.
Like seals they lay with heads in opposite directions.

Ch'u q'adughdatnu ił betl'agh qyan
And finishing talking when his trace only

qilan. Chaqenq'a jeghłiq' qegh'iltlet
there was. Smokehouse smokehole he jumped then

shtuhudalt'eq. Ki yit qizdlan ch'u
he escaped. Again there it happened and

ch'anik'en k'etsałen ghe niyu ch'u
child chopping wood he came to and

"Zuluda dugul gin ił qyuntgheł ił ch'u
"Gold axe this with I'll pay you and

chishił nah," yełni. "Ch'u duyeq ghun
you kill me," he said. "And chief that

'Gujun chi'ełyuq' bedetghinił." Ch'u
'Gujun I killed' you will tell him." And

chik'aq'	yanitnadechet		ch'u	yenałqeł
on a log	he lay his head against		and	he chopped it
ch'u	chiyiłyuq.	Kił	ghun	"Gujun
and	he killed him.	Boy	that	"Gujun

chi'ełyuq,"	duyeq	dghini.
I killed,"	chief	he told.

THE STORY OF GUJUN

There was a man named Gujun. He was staying out in the woods, hunting and trapping. All the people got together and made war against his village, and they killed all his people. Gujun went back into the woods and never went back among people again. Wherever there was a village, he would sneak in and kill people. They made war against him, and he would sneak in to them and kill them. They tried to get him but they couldn't. He stayed at Canyon Creek, they say. There they say he found gold, and he tamped a sheep horn full of gold and heated it, and he made a gold axe. And he killed people with that. In summertime he sneaks toward towns in the morning when people are sleeping. In their ear he whispers, "Here's Gujun!" That's all--with the sheep horn he clubs their heads in. Once more he came to a village and he captured a young boy, and sent a message to the chief by him. "Gujun has come to visit you with kind words, you tell him. He's visiting you. I want to leave a message with you, that is why I have come to you," he told him. "That's good," he told him.

Whatever he asked for, whatever he was hungry for, all that they fed him. He asked for a steambath, and they prepared a steambath for him. And the chief told his guards, "When he has his back turned going into the steambath, you guys spear him, and when he's coming out head first, you guys spear him," he told them. But when he went in, he went in head first, and when he was going out, he came out backward. Then after that, he told them his story. "This is why I killed people. I was not at home, and they killed all my people. That is why. I avenged them, and a good man wouldn't kill me. A boy will end my life," he told them. "Now I'm tired of killing people. Now I leave all my deeds and reasons with you, that you may not hunt me any more. And I too will leave people alone," he told them. The Tulchina guarded themselves very well. They slept like seals, with one man's head one way and the other's the other way. When he got through talking to them, there was just an empty spot where he had been. He jumped through the smokehole and he got away.

Time passed, and he came to a young boy chopping wood. "I'll pay you with this axe, and you'll kill me," he told him. "And you go tell the chief, 'I killed Gujun.'" And he lay his head on the log, and the boy chopped him and killed him. "I killed Gujun," he told the chief.

QICHISHLA CH'U GGAGGA SUKDU
Little Old Lady and Brown Bear Story

Ts'iłq'a gin sukdu. Dena'ina
One time this story Tanaina

naqeliteh tik'teh ndahduh heyi niłtu
in Fall woods they stayed winter for

k'uhuqel'ih ch'u qdults'ih qɜliq'
they hunted and they stayed Spring

qełahqun. Ndahdu k'qezdetulgha łuq'a
came until. Wherever they put up fish fish

uhuqel'ih, Yeh qut'uh qelah.
they would go for. There their camp would be.

Yeh nink'delggesh. Qeliq' qwa qizdlan.
There they returned. Spring it became.

Ch'u łuq'a uhuqel'ih yeh nuqtasdatl'.
And fish for gathering there they started back.

Ghenałna kiłqa k'isna quch'enaqa
The whole family men women their children

ts'iłq'u shani niłtu quqayeh ghu
together summer for their village there

nuqidedatl'.
they returned.

Yedihdi ki ts'iłt'an qichishla ghun
Then another one a little old lady that one

k'itseyi qeyełnihi dalghel ch'u
fire poker what they call carried on her back and

q'uh htl'uyuh shla yuyuł. Ch'u yedeghu
just behind them a little she walked. And there

tsenuqdidatl'. Łik'aha ghini tsadilghuzh
they descended. Dogs those barked

ch'u yedihdi ggagga nuqeyenuyeł.
and there brown bear chased them around.

Yedihdi łuq'u h'iniqtałdatl'. Ch'u
There all ran in fear. And

ts'ił qenq'a k'qiz'unt. Łuq'u ht'ih-
one house stood. All went in in fear

h'iniqghiłdatl' ch'u qichishla ghunhdi
and little old lady that one

ghu gheyuł ch'u chaqenq'a
there was walking and smokehouse

ch'ak'tnintun. Yetqech'hq'u hda'ilchet.
(door) was open. There to she went.

Ch'u łik'aha ghini ggagga ghini
And dogs those brown bear that

nuqeyenuyeł. Ch'u ggagga ghini chaqenq'a
they chased it around. And brown bear that smokehouse

betl'uyuh duyiltlet. Qichishla ghunen
following her ran in. Little old lady that one

k'itseɣi dalghel. Ch'u yanik 'unalghel
fire poker was on her back. And she bowed down to it

daq'u qil bighuchidi ghuda ghu
when end her life in order to there

beł qayiltlet. Ch'u k'itseɣi ghini
it jumped on her. And fire poker that

łuq'u gełq'a nidalguk. Yetq'u
entire throat it pierced. Right there

yi'ełq'u chiyełyuq .
with it she killed it.

Qichishla ti'il'ets. Ch'u yedihdi
Little old lady went out. And there

łik'aha ghin uch'en dach'u nukahqu'uł.
dogs those outside thus they milled around.

Ch'at'qijuq k'usht'a qit'a qinisen. Yethdi
What happened they didn't realize. Then

qenq'a duh'ininiłdatl'na ghuna "Qughesht'a
house the ones who had gone in those "Pretty nicely
in fear

batanshchediq' t'nt'aqa. Ch'aduch'
I finished it off it seems. What

ghudu t'ełah," qełni.
are you going to do," she told them.

"En'ishla nenhdi ch'at' tghilahni?'
"Little one you what do you intend to do?"

qeyełni.
they told her.

"Yagheli," qełni. Hk'utintasju qun.
"Good," she told them. She went back out while

ɢeyetl'uyuh htazdatl'. Chaqenq'a
after her they went. Smokehouse

qeł dun'iju. Yetka ghu bayiłtan.
with them she went in. There big there it lay.

Yedihdi k'itseɣi ghin łuq'u
And there fire poker that entirely

begełq'a nidaz'u. Ye'ełq'u
its throat it stuck through. With it just

chiyełyuq'. Dach' gin sukdu.
she killed it. Thus this story.

THE LITTLE OLD LADY AND THE BROWN BEAR

One time this happened. The Dena'ina stayed in the woods during fall and winter and hunted. They stayed there until spring came. Then they would go to wherever they put up fish. They returned to their camps. It became spring, and they started back to their fish camps. The whole family--men, women, and their children--returned together to spend the summer in their village.

A little old lady walked a little way behind them, carrying a fire poker on her back. They descended there. Those dogs barked and a brown bear chased them around. Everybody ran in fear. There was one house standing there and they all ran inside in fear. The little old lady was walking along, and the smokehouse door was open. There she went. And those

dogs chased the brown bear around. And the brown bear ran into the smokehouse after her.

That little old lady had a fire poker on her back. and she bent over, and it jumped on her to kill her. And that fire poker pierced it right through the throat. She killed it right there with it.

The little old lady went out. And the dogs milled around outside. They didn't realize what had happened. Then the people who had run into the house in fear, she told them, "Well, it seems I finished it off pretty nicely. What are you going to do now?"

"What do you mean to do, little one?" they said to her.

"All right," she told them. She went back out and they went after her. She went in the smokehouse with them. There that big thing lay. And there was the fire poker, stuck right through its throat. With just that she killed it. That's the story.

QEYEŁ K'EGHUTNIHI
A Lesson

Ts'iłt'an kił ch'qinaghiłnik'. Ch'u
One boy he was lazy. And

bedesnaqa ghuna bez'a laq'a qeyeghiłghel.
his parents those his uncle they gave him to.

Ch'u "Beqiłdih," qeyełni. Tik'u
And "Teach him," they said to him. In the woods

yeniłtan. Beqghełdihni yenudutnik. Ch'u
he took him. He tried to teach him but failed. And

bedesnaqa egh dunyiltan. "Qil," qełni.
his parents to he brought him back. "No good," he told them.

"Quldihni benudeshtnesh," qełni.
"Teach him I can't do it," he told them.

Tintasju qun "Inłkit," qeyełni.
He went back out when "Take him," they told him.

"Naynahdi ch'at ch'ulahni," qeyełni.
"We and what can we do," they told him.

Yeghetneq ch'u yeł tik'u nu'iju.
He took him and with him in the woods he went back.

Dghili kenh yeł tazu. Tsayanq'
Mountain foot of with him he went. Canyon

tl'uduq' ch'bala qenidghi'uyi.
on bank spruce was standing.

"Gin baqaghinldush," yełni. Ch'u
"This one you climb up," he told him. And

vaqaghil'ets. Bez'a ghun dugul
he climbed up. His uncle that axe

hch'ani'un ch'u ch'bala ghin yetsał.
he took out and spruce that he chopped.

"Q'u nich' qugh ninełqutl'," yełni qun
"Now halfway I have chopped," he said when

qeghdeq ni'il'ets. Qeghenk'uch'en
higher up he climbed. On other side

ki q'u yetsał. "Q'untudegheł,"
too then he chopped. "It'll fall,"

yełni qun ch'bala ghin yetsiduq'
he said to him when spruce that its top

daqaghil'ets. Ch'u yithdi detałch'ey.
he climbed up to, And then wind gusted.

Ch'u ch'bala ghin tsayanq'
And spruce that canyon

ch'nideghetl'. Kił yeh tsayanh
it fell into. Boy there in the canyon

duyeh qidulnen.
down below he fell.

A LESSON

There was once a lazy boy. His parents gave him to his uncle. "Teach him," they said to him. He took the boy in the woods. He tried to teach him but failed. And he brought him back to his parents. "It's no good," he told them. "I just can't teach him anything." When he left, they told him, "Take him. What can we do?"

So he took him and went back in the woods with him. He went with him to the foot of a mountain. A spruce tree was standing on the canyon bank. "You climb up this one," he told him. And he climbed up. His uncle took out an axe and started chopping the tree. "Now I've chopped halfway," he said, and the boy climbed up higher. Then he chopped on the other side. "It'll fall," he said to him, and the boy climbed up to the top. And then the wind gusted. And that spruce tree fell into the canyon. The boy there fell into the canyon down below.

QANCHI CH'U K'NUY'A SUKDU
Porcupine and beaver Story

Hey qizdlan , ezhi qizdlan ch'u
Winter came, cold it became and

qanchi ghin ggagga ht'izduyi ghin
porcupine that brown bear sitting in that
(den)

yegh ht'ighel'ets ch'u yeł ghidu.
to him he went in and with him it stayed.

Qeliq' qizdlan ch'u qanchi ghin
Spring it became and porcupine that

yeh ghu gheyuł ch'u qutsidghi' i'ina
there he was going and fire people (humans)

gheniyu. Huqiydalq'en. H'initaltan
he came to. They kept a fire. It got excited

ch'u yus desdultlet ch'u
and fire it jumped into and

qeyeł k'tałt'eq'.
they clubbed it.

Naqeli nuggagga nusdlan ch'u yeh ghu
In Fall it became an animal again and there

gheyuł benbugh. Ch'u k'nuy'a ghin
it was going by the lake. And beaver that

k'elqat. Ch'u qanchi ghin qaqdałnish
was eating. And porcupine that made a noise

ch'u k'nuy'a ghin tugheltlet.
and beaver that jumped in the water.

Qanchi ghin "Ida shishit'i," yełni.
Porcupine that "Friend it's me," he said to him.

"Ch'aduhu yeh hqugh h'inlnit dit?" yełni.
"How come so much you're afraid?" he said to him.

K'nuy'a ghin qanchi yełni,
Beaver that porcupine he said to him,

"Nenki ch'qinaghinłnik'. Hey ghu ggagga'ił
"You too are dumb. Winter this with brown bear

k'u ghindu. Qutsidghi' i'ina gu
too you stayed. Fire people here

k'beghdesdghinltlet."
you jumped into the fire for them."

"Ghu shini k'ilanch' qit'ah shqidunini
"Thus my bravery is to appear to let them know me

yeghuda shughu qbegh desdgheltlet'i," yełni.
that is why I jumped in the fire for them," he said to him.

"Qutsidghi'i'ina ghu nach'k'qentetish ch'u
"Fire people those they club us and

dnaghelnik."
it's fun for us."

Ch'u k'nuy'a ghinhdi yełni "Qutsidghi' i'ina
And beaver that he said to him "Fire people

nayiniq' ghu qushishch'ghił'ut hq'ech'
on our backs there our larynx through

nach'k'htetish ch'u ebayi
they club us and hot (air)

nayidi ch'altił," yełni.
our mouths comes out of," he said to him.

THE PORCUPINE AND THE BEAVER

Winter came; it became cold; and the porcupine went into the brown bear sitting in his den and stayed with him. Spring came, and the porcupine was going along and he met the fire people (humans). They kept a fire. The porcupine got excited and jumped into the fire, and they clubbed it.

In fall, it came back to life, and it was going along by the lake. A beaver was eating there. And the porcupine made a noise and the beaver jumped in the water. The porcupine said to him, "Friend, it's me! How come you're afraid?"

The beaver said to the porcupine, "You're dumb too. This winter you stayed with a brown bear. You jumped into the fire for the fire people."

"That's how brave I am; to make them aware of it I jumped in the fire for them," the porcupine told him. "The fire people club us and it's fun for us."

And the beaver said to him, "Yes, when the fire people club us on our backs, a lot of hot air comes through our larynx and out our mouth."

GGUGGUYNI CH'U GIZHA
Raven and Camprobber

Ggugguyni ghin dichin. Ch'u
Raven that was hungry. And

gizha ghinhdi quht'ana qateh
camprobber that one people among them

nugheyuł ch'u k'elqat. Ggugguyni ghin
he went and he eats. Raven that

"Gizha," yełni, "K'idiki ch'qinaghinłnik',"
"Camprobber," he said, "Too you are dumb,"

yełni. "Ch'anikna ił chil'uli q'u
he said. "Children's toys

niq' tsatghiyeł."
you put your head in."

Yethdi gizha ghin yełni, "Nenki
Then camprobber that he said, "You too

k'idiki hujanlchek'," yełni. "Shik'i
too scared," he said. "I too

shunanltek," yełni.
I am full," he said.

Yet q'ut'enhdi qanatl'iniq'
There morning on fish rack

baba dnet'ish ch'u ch'anik'en tiniyu
dryfish he stole and boy went out

ch'u ts'iłten ił yiłdesh ch'u
and arrow with he hit him and

tubugh yach'iytałt'eq'. Yeh
beach he threw him away. There

tutuyiłtan ch'u banik'niłch'ezh.
he floated ashore and he got infested with maggots.

Gizha ghin yegh niyu ch'u yinik'
Camprobber that he went to him and blew

tuyeł ch'u "Nuggagga nughidlah,"
into his nose and "Animal you may become again,"

yełni. Ch'u banuytashtch'ey.
he said. And he came alive again.

Ggugguyni ghin "Gizha yehq'u
Raven that "Camprobber there

qughesht'a ntanldaq dghu. Ch'ashininłzit,"
well I slept there. You woke me up,"

yełni. Yethdi gizha ghin yełni,
he said. Then camprobber that he said,

"Nenki qanatl'iniq' baba dnit'ish.
"You too on fish rack dryfish you steal.

Ch'u ch'anik'en ts'iłten ił neł k'tałdik'
And child arrow with he shot you

ch'u tutuninłtan, ch'u nanik'niłch'ezh.
and you floated ashore, and you got infested with maggots.

Q'u shughu nuggagga nunizełchint'i," yełni.
That's why animal I made you into again," he said.

Ggugguyni ghin "Esghaz," ni.
Raven that "I'm itchy" he says.

Gizha ghin yełni, "Miłni
Camprobber that he said, "Water

tak'iyeł ch'u qudulyi nułah,"
he dipped and medicine let it become,"

yełni ch'u yeq'yetałtl'iť ch'u
he said and he spilled it on him and

"Hudinlchesh," yełni. Ch'u hudalchesh
"Shake yourself," he said. And he shook himself

ch'u k'ełch'ezi ghin bech'ayniqan.
and maggots those he shook them off.

Ch'u nughetjagh. Yethdi ggugguyni
And he healed up. Then raven

"Ggagh," dajuq.
"Ggagh," he crowed.

RAVEN AND CAMP ROBBER

That Raven was hungry. Now that camp robber was walking around where people were, and he was eating. Raven said to him, "Camp robber, you're a little too stupid. You'll put your head into children's toys, even."

Camp robber said to him, "Well, you are just a little too scared. But me, I'm not hungry."

So that morning, Raven was stealing fish on the fish rack, and a boy came out and hit him with an arrow, and then he threw him away on the beach. Raven drifted ashore and he got full of maggots. Camp robber came along to him and he blew into his nose and said, "Come back alive," and he came back alive. Raven told the camp robber, "I was having a good sleep there. You woke me up." Then the camp robber said, "You were stealing fish on the fish rack, and a boy killed you with a bow and arrow, and you drifted ashore and got maggots in you. That's why I brought you back to life again," he told him.

The crow said to the camp robber, " I'm itchy."

The camp robber dipped up some water and said, "Let it turn to medicine." And he sprinkled it on Raven and told him, "Shake yourself." He shook himself and he shook off the maggots, and he healed up. Then Raven crowed, "Ggagh!"

SHIHBET' CH'U BEQATL'NAŁKESA
'Stomach' and 'Legs Spear-like'

Beqatl'nałkesa Qezdaghnen beqayeh qghila.
Beqatl'nałkesa Kustatan his village it was.

Ezge qghila łu. Shihbet' hdi
Champion he was they say. Shihbet' as for him

Dusdubenan'at beqayeh qghila.
Tustumena Lake at his village it was.

Beqatl'nałkesa ghun be'uya ghin łu
Beqatl'nałkesa that one his snowshoes those

qanchi liset binestyetl'h ch'u
porcupine bladder inflated and

qutsaghełi bis k'u. Ush ghin betl'ubugh
seal stomach also Snowshoes those bottom edge

naqaydaltunh. T'eyeł'ish ch'u Qezdaghnenh
they extended around. He would fix it and Kustatan

ch'u Nik'ilentqech' nił deq nughelduk
and to East Foreland across he would walk

ush'at.
on snowshoes.

Shihbet' q'ishqa qeyełnihi łu
Shihbet' banjo snowshoes they call they say.

begh hdghila. Be'uya ghin ggagga
he had His snowshoes those brown bear

k'ehik'ełtseł'a beqatl'uh qenidiluh
fangs on bottom were inserted

t'ghit'a dghili nanq'h niłtu.
it had mountain sides for.

Ch'u Shihbet' egh ghiyuk ggul niłtu.
And Shihbet' to he came a race for.

Dusdubena tuq'atl'u beqayeh qighila.
Tustumena Lake at head of his village it was.

Yetghu neli snuhdelish. Ch'u
There steambath they fired up. And

qeyeqendiyeł. Shihbet' ch'u Beqatlnałkesa
they kept a fire. Shihbet' and Beqatlnałkesa

ił htejeh benbugh. Neli
with started running around the lake. Steambath

nutsatnilqish iłq'u Shihbet'
would get (rocks) hot. While Shihbet'

benbugh naqadulggish Beqatł'nalkesa
around the lake he would run Beqatl'nałkesa

hdi. Łuq'u neli t'qeł'ih.
and with. All steambath they would take.

Yethdi nulggesh. Dach' qegh nuhqulnish.
Then he ran. Thus of them they tell.

Denqenghiłget łu.
They were swift runners, they say.

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SHIHBET' AND BEQATL'NAŁKESA

Beqatl'naɬkesa ('Legs Spear-like') lived at Kustatan. He was a champion, they say. As for Shihbet', he lived at Tustumena Lake.

Beqatl'naɬkesa had some snowshoes made of inflated porcupine bladders and seal stomachs, The snowshoes extended around their bottom edges. He would put them on and he would walk across (Cook Inlet) on snowshoes from Kustatan to East Foreland.

Shihbet' had what they call banjo snowshoes. His snowshoes had brown bear fangs inserted into the bottom to grip on mountain sides.

Then Shihbet' came to race. His village was at the head of Tustumena Lake. There they fired up a steambath, and they kept the fire going. Shihbet' and Beqatl'naɬkesa started running around the lake together. Shihbet' would run around the lake with Beqatl'naɬkesa, and then they would all take a steambath. Then he ran. Thus they tell about them. They were swift runners, they say.

BAQTLAGHAQ DGHUNI
Baqtlaghaq the Warrior

Baqtlaghaq ghun łu dghuni ch'ełchixi łu
Baqtlaghaq that one war maker they say

dutnik. Bekilaqa ił dghuni ghet.eyish,
he did His followers with war he would go to,
habitually.
ch'u łuq'u Dena'ina qveɣh huɣhdelts'ih. Niłc'ahqeyade
and all Tanaina they would watch for They cornered hi
him.
ch'u qevełkit bekilaqa ił. K'usht'a
and they took him his followers with. They didn't

chihqeł'ik' ch'u shtunuk'hnełt'eh.
kill them but they would drive them off with clubs.

Baqtlaghaq qyenełt'ih ch'u
Baqtlaghaq they clubbed him and

bengh'i egedu nel'ah qaduk'duneshi ghuda.
his head ache he had let him understand in order to.

Ch'u chik'ish qyułchin daghelts'eni ch'u
And hat they made a hard one and

dghuni ghetaznu baydalgin'at.
war he went to in a skin boat.

Yus tiq'a ntudulnen. Naqak'hnul'ił
Way out in flat tide was out. They were sneaking ashore

ch'u qeł ch'ahnijaq' ch'u yus
and they attacked from there and way out

nuh'inihtaldatl' baydalgich' ch'u
he ran back in fear to skin boats and

Baqtlaghaq unhtl'uyeh nidalnen.
Baqtlaghaq behind he was left.

Takinshłq'aq' hninasju. Qeytl'izhjaq
In mud he was going slowly. They caught up with him

ch'u qyanił nik ch'u k'nitsighiłqey.
and they pushed him and they pushed his head in the mud.

Bechik'ich'aka ghin qnidulnen. Yi'ił
His big hat that got stuck. With that

qyighetneq. Bekilaqa ghuna "Naduyeq'a
they took him. His followers those "Our chief

chat'ch'tul'ił?" qetni.
what will we do?" they said.

Yet niłqunhdi ts'iłt'an bini k'ilanen
The next day one brave one

yeh nutastnu ch'u qegh tughaznik.
there went back and to them he went by boat.

"Shduyeq'a uhu tughanshnik shit'i," qełni.
"My chief for I came myself," he told them.

"Ch'aduch'q'u nu'itighilkeł," qyełni.
"How will you take him back," they told him.

"Shi shełkit," qełni. "Ch'at'ch'ulah
"I, take me," he told them. "What to do

shidehni yaqech' t'eshełah. Duyeq
you are intending thus do to me. Chief

ghunhdi nutełnash," qełni.
that send him back," he told them.

Yet nił qunhdi tubugh qeł tsenhdidatl'
The next morning beach they went down to with them

ch'u Baqtlaghaq bechik'ich'aka
and Baqtlaghaq his big hat

qeyenunqidghichet ch'u nuhtałnu. "Ki nagh
they put on him and they sent them "Again to us
home.

tunghitnikda ada'ił nagh tghiyuł,"
if you return friendly to us you'll come,"

qyedghini. Baqtlaghaq unhsah
they told him. Baqtlaghaq first

daghelts'eni chik'ish łchin.
hard hat he made.

BAQTLAGHAQ THE WARRIOR

Baqtlaghaq was the war leader of his people (the Sugcestun Eskimos). When he would go to war with his people, the enemy would watch for him, and corner him, and capture him. They wouldn't kill his people, but would club them away home. They would club Baqtlaghaq on the head and he would get a headache. So he got wise. They made a hat for him, a hard one, and he went to war in his skin boat.

The tide was out on the mudflat. They were sneaking ashore. And the enemy rushed out to them. They turned back, afraid, to their skin boats, and Baqtlaghaq was way behind. He couldn't get out of the mud. The enemy caught up with him and pushed his head down in the mud. His big hat stuck in the mud, and they captured him.

Then his people said, "What will we do about our chief?" The next day one man, a brave one, went back there and came to the enemy people. "I myself have come here for my chief," he told them.

"How would you take him back?" they asked him.

"Take me," he said to them. Whatever you plan to do to him, do that to me. Send the chief there home." The next day they took them down to the beach and the put Baqtlaghaq's big hat on him and sent him home. "When you come back to us, you had better come as a friend," they told him. Baqtlaghaq made the first hard hat.

TUO'INA LACH'Q'U NIŁTU

Three People In Search of Truth

Tuq'ina lagh'g'u niłtu tuq'ina
Three people truth for three people

sukdu qaduhdenish. Ch'aduch' nihuqelyish
story they would listen to. How they would train

ggagga ghin ezga yeghuda ch'u
brown bears that danger for and

hqyeghili. Qeyuhul'ih dghu duqyedetquh
they feared it. They would hunt it when they used to pray

"K'usht'a nhu'izdeyeshdle." Guna ggagga
"I am not equal to you." Those fellows brown bear

ghin q'aditin ił chik'eł'ish. Ts'iłt'an
that spear with they killed. One man

ghun "Eda q'ahnulqeyi q'aditin enda,"
that "Father detachable head spear give me,"

yełni. "Qil'i ki beteh enk'idalts'iyi
he said. "No good more amongst them dangerous ones

shi'i. Q'ahnulqeyi ił bengheltuhni."
there are. Detachable head spear with let me try."

"Yagheli," yełni. "Nengheltuh." "Hninłnunda
"Good," he said. "I'll try." "If you win

nghu ditagheshtił."
I'll give (spear) to you."

Ch'u betukda ghun nutihna ighetneq.
And his father that two people he took.

Tik'teh ch'balaggwa ghin ghu hnidghi'uch' q'u
Woods small spruce that as it stands

qeyezikena t'ghił'an ch'u qeyedghiłt'ich' ch'u
a limb they gather and they peel it and

qeyedghiłket'. Nuqeyeghdghiłgguk ch'u
they limber it. They press it down and

hyeghdnałyuch'. "Dih," yełni. "K'tałt'eq'
they tie it down. "OK," he said. "It springs

daq'u tuyanq' ditighigget," yełni.
when in middle you'll stab it," he said.

"Yich'ashdetghinił ch'u tl'ił ghin
"You call out to me and rope that

bek' nitaqheshq'esh," yełni. Ch'u yeniłtu
I'll cut it," he said. And for that

niniyu ch'u yich'adajugh tl'ił
he got ready and he shouted rope

ghin yek'ninq'ay, ch'u ch'balaggwa ghin
that he cut and small spruce that

k'tałt'eq' ch'u yegh k'tnulkes. Ch'u
it sprung and he missed with spear. And

bentuq' ghu bech k'eynutił ch'u
its forehead there to him it struck and

beł k'iytałt'eq'. Ch'u ki nutihna
he killed it. And again second person

beł k'ilanen yet qbeghneq ses yeh
with the one there back ridge there
him
łik'aha tsadelghuzh q'ahnulq'eyi łyeł
dogs barking spear he grabbed

ch'u hzah talgguk. K'usht'a hdit'al hq'u
and ahead he ran. Not long afterwards

łik'aha ghin tsennudidatl'. Ggagga ghin
dogs those came back down. Bear that

qaduqeyedenesh delggiqh ch'u yet nił qunhdi
they heard it roared and there the next morning

qevuhuhtalyu. Beł dghuni t'eyghił ant ghu
they searched With it where it had fought there
for it.
ełnen ghinq'u nutq'un. Ki yadi nihq'u
earth that it was ground Again whatever
up.
k'usht'a qghiłnesh. Ełnen ił yenghiq'un.
they didn't find it. Earth with it ground up.

Ch'u ki tuq'ina beł k'ilanen yinhdi
And again third person with the one he
him
k'izhak'i ełchin. Ch'u yet nindalnen
knife he made. And time came

yi ses ghinq' łik'aha tsadilghuzh
that ridge on it dogs barking

k'izhak'i 'ił tazu. "Shtl'uyeh ch'tedełigu."
knife with he went. "Behind me don't go"

Łik'aha ghinhdi tsennudidedatl'. Ch'u
Dogs those they came down. And

beldin qul. Kił ghun yeh qighiyu
some were missing. Man that there he went

ch'u tuq' qilant benyił'en. "Chadaka,
and clearing place it awaited him. "Great old man,

k'usht'a nhu'izdeyeshdle. Sheł ghitneshda.
I'm not your equal. You go easy on me.

Nasukt'a niłtu shughu. Dach' nihuneltan.
Our story for it is. Thus I have trained for.

'Q'u' ndeshnidaq'u qughesht'a ch'u
'Enough' when I say to you good and

shegh nitghilgheł." Qughesht'a duyudutqen,
you give me a chance." Well he prayed to it,

ch'u yet'itazu ch'u yejeghateh
and he met him and between the ears

qighedneq. Ndahqugh tiy t'qqhił'an.
he grabbed him. For some time they wrestled.

Yithdi ba nuk'eq'esyiyel ch'u yegełq'a
Then he lifted back its head and neck cavity

yizgget k'izhak'i'ił ch'u tsennuhughditnik.
he stabbed knife with and he barely got back home

Ch'u duyeq ghun yełni, "Bedeyes
And chief that he said, "Its skin

ghin n'ich' t'ent'ana niłtu," yełni.
that poor people it is for," he said.

Yin k'ghudghini bahuch'idudlich' k'usht'a t'istɛ
He advised him challenging it nothing happened

k'usht'a sheł dghuni t'ił'il. Dach'q'u
it didn't fight with me. Thus

sheł q'antsadghiłnik. Gin sukdu
it played rough with me. This story

Tałin Ch'iłtant łu dach' nihdalnen.
Polly Creek they say thus it happened.

THREE PEOPLE IN SEARCH OF TRUTH

Three people would listen to stories to find out the truth--how they should train to hunt brown bear, for those were dangerous and they feared them. When they would hunt it, they would pray, "I am not equal to you." Those men killed brown bear with spears. One man said, "Father, give me a detachable head spear. There are some really no good, dangerous ones among them. Let me try with a detachable head spear."

"Okay," he said.

"I'll try."

"If you succeed, I'll give the spear to you."

And that man took two people with him. In the woods, where a small spruce stood, they broke off a limb and peeled it, and made it limber. They pressed it down and tied it down. "Okay," he said. "When it springs, you stab it in the middle. You call out to me and I'll cut that rope." So he got ready for that, and the man shouted, and he cut the rope, and the small spruce sprung, and he missed with the spear. And the bear struck him in the forehead and killed him.

Then the second man, and the one with him, heard dogs barking on the ridge back there, and he grabbed his spear and

ran ahead. Not long afterwards those dogs came back down. They heard that bear roaring, and they searched there for it the next morning. Where he had fought with it the earth was all torn up. They didn't find anything left of him. He was all ground into the earth.

Then the third person who had been with them made a knife. And when he heard dogs barking on the ridge, he took his knife and went. "Don't follow me," he said to the dogs. Those dogs came down. And some were missing. That man went there, and the bear awaited him in a clearing.

"Great old man, I am not your equal. You go easy on me. It is for our story. Thus I have trained for this. When I say to you, 'Enough,' you must give me a chance." He prayed well to it, and then he met him and grabbed him between the ears. For some time they wrestled. Then the man lifted back the bear's head and stabbed it with his knife in its neck cavity. He barely got back home.

Then the chief said, "That skin from it is for the poor people." The man told him, "Nothing happened when I challenged it. It didn't fight with me. It just played rough with me this way."

This story happened at Polly Creek, so they say.

UNHTSAH DENA'INA NINENDINCHEDEN
First Tanaina Who Made Laws

Unhtsah hk'uch' nindinchetden
First time various the one who made laws

ts'iłt'an kił. Ninik'ezet hq'u k'usht'a
one man. He thought but he couldn't

hq'aynik'delnik'. Tik'teh q'anudish ch'u
figure it out. Woods he went to and

ninya ghin yetnil'ih. Ch'aduch' nughelyał,
animal that he looked at. However it acts,

k'usht'a chik'eł'ik', ch'u tik'teh ghu
he doesn't kill it, and woods there

qayeh htulałch' nik'ahqaghdintun, ch'u
village would be he surveyed the area, and

nujish. Ch'u betukda ghunhdi duyeq
he returns. And his father that one chief

ghila, ch'u betukda ghun, yegh duniyu,
he was and his father that one to him he came in,

ch'u "Shghudini," yełni.
and "Advise me," he said.

"Sh'un," yełni. "Łuq'u qyunt'an.
"I don't know," he said. "Everything you're smart at,

Yetgu en'ushen shizah duyeq ghilanen.
right here old man older than chief he was,

I

Bech' tiyush ch'u 'shghudini,' bedini,"
To him go and 'Advise me," you tell him,"

yełni.
he said.

Yin en'ushen yegh duniyu ch'u
He old man to him he went in and

"Shghudghinnini, ghuda shughu negh
"You should advise me, that's why to you

duneshut'i," yełni.
I came into," he said.

"Ch'aduch'q'u nghuditgheshnił? Łuq'u
"How should I advise you? Everything

qyunt'an. Yagheli, q'ut'enda unda,"
you're smart at. Good, in the morning you come,"

yełni.
he said.

Niłqunqun yegh duniyu. "Ighi,
On the next day to him he came in. 'Well,

na'uh gu q'ilish t'enł'an, k'ghun
near us here willow gather, half

hqugh, begh tetneshi, nutih
as long an arm's length twice

enlaq'a hdałt'ayi." Yit qayeh tuyanq'
your hands full." There village middle

tuq' qilan. Ghu dazdli nuk'edghashna
clearing is. There bench the ones that pack

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qbeghala qyek'dułdełi. Yiq' duqeyiłghel
their packs they lay them on. On that they lay him down

ch'u qeyghiłchez.
and they whipped him.

Yit htl'agh hdi hqaynik'dulnen.
After that he figured it out.

Yet qayeh ht'ana "Un," hdghini ch'u
There village people "Come," he told them and

qeł nuqelnek , "Ghil'et niqayehch'htułchił
he told them, "At another place we'll make a village

ch'u ninech'tu'uł.
and we'll plan it.

Naduyeq'a htustle. Esdech'hq'u
Our chief there won't be. Separately

ch'detults'ił hq'u niłnuntihtuh.
we'll stay but you'll help each other.

Yadi dunghitghilkeł henyiq'u h'idi
What [meat] you bring back you your own

tulał. Q'udi yadi ełket łuq'u duyeq
it will be. Now what you get all chief

laq'a ełdeł. Yaqech' k'usht'a ch'tust'il.
you give him. Thus we will not do.

Nutihna k'iłketna htulał ch'u ts'iłt'an
Two policemen there will be and one

hna hlaq'a dełdełen. Badin qilch' tulgheł
word giver (judge). Who wrong will do

ch'u detulchih yin ghun tulchez.
and quarrels he will be whipped.

Dach' qghudetutnił."
Thus he advised them.

Ch'u niqayehqilyu. Duyeq
And they made a village. Chief

ghilanen gheghniyu ch'u htughelduni.
the one that used to be he came to and wanted to join them.

"Badin q'u hduyeq'a enlan?"
"Who your chief is?"

"Naduyeq'a qul," qeyełni. Yit q'u
"Our chief is non-existent," they said to him. There

dulchiq'. Qeyighetneq ch'u qeyeghiłchez.
he got angry. They took him and they whipped him.

Yit htl'agh hdi, "Naqayeh qighilat
After that, "Our village where it was

ghuhdi ch'at'htut'ał?" qełni.
there what will happen?" he said to them.

"Yitki k'ghuhdetniht htulał,"
"There community place it will be,"

qeyełni. Ch'u ki ts'iłt'an qeyełchish.
they told him. And again one man they whipped him.

"Dnaghelnik," qełni. Ki'itqun tik'u
"It's fun," he told them. Next time to woods

qeyeghalkit. K'idet esni
they took him. Naked cottonwood

eqeyanałyuch'.
they tied him to.

Ch'u ts'ix ghin
and mosquitoes those

bayeghnasht'ech'.
covered him.

K'usht'a hdit'al
Not long after

basheldi'u,
he shouted,

"Ts'ix ghinki dghayi
"Mosquitoes those don't do that

daq'u,"
enough,"

hdgi[illegible]ni.
he said to them.

Unhtsah qeyełghutniyi ninenhdinchet,
First punishment they administered,

nił ghuhdutni.
they punished each other.

THE FIRST DENA'INA LAWMAKER

This is the story of the first Dena'ina to set up real laws.

This man spent a lot of time thinking, but he couldn't figure anything out. He went out in the woods and watched how the animals acted. He didn't kill any. And there in the woods he laid out a townsite.

He came home and went to his father, who was a chief there, and he asked him, "Please advise me."

"I don't know," said his father. "You're smart. Go to that old man over there, who was chief before me, and tell him, 'Give me some advice.'"

So he went to that old man and told him, "Give me some advice; that's why I've come to you."

"How am I going to give you advice; you're smart. But all right -- come back in the morning," the old man told him. So the next morning he came back to him. "Let's see," said the old man. "Go pick some of those willow brushes over there, about an arm-length long, two hands full of them." In the middle of that village there was a clearing with a sort of bench that people who were packing things laid their packs on. On that bench they laid him and they whipped him.

After that he had it figured out. He called the village people and told them, "We will start a different village for ourselves, and we will plan things. We will have no chief. We will stay by ourselves. But you will help each other. Whatever you bring home will belong to you. Now whatever you get, you have to give it to the chief; we won't do it that way. There will be two policemen and one man to judge

whoever does wrong and becomes angry and quarrels; that guy will be whipped, that will be the punishment."

And so they moved to the new village. The man who had been the chief came to them and wanted to join them. "Who is your chief?" he asked.

"We have no chief," they told him. Then he became angry and started a fight. So they took him and whipped him.

Then he asked them, "Where our old village used to be, over there, what will we do with it?"

"That will be a community gathering place there," they told him.

There was one man whom they had to whip time after time. "It's fun," he told them. The next time, they took him out in the woods. They lashed him naked to a cottonwood tree. And the mosquitoes got all over him. Soon he started hollering, "Don't use those mosquitoes again, never again," he told them.

Thus it was when they first made laws to punish each other.

QELJΛQ'I
"Big Eater"

Qeljaq'i		gunen shu	yehghu
"Big eater"		this one	there
łuq'u	qeljah.	Yithdi	tubughh
everything	he devoured.	Then	to beach
tazu.	Yeh ghu	gheyuł	ch'u
he went.	There	he walks	and
			qunshi
			belugas
nił̨kitsighel'uyi			gheniyu.
with head stuck together			he came to.
Betsiluq'	duyił̨datł̨'		ch'u
On his tongue	he put them		and
yetalt'it'.			
he swallowed them (like jelly).			

"BIG EATER"

This "Big Eater" devoured everything everywhere. Then he went down to the beach. He was walking there and he came to two belugas with their heads stuck together. He put them on his tongue and he swallowed them down like a mouthful of jelly.

DENA'INA I'UN'I

Tanaina Weather Report

Dena'ina chidudel'uli

A Tanaina Joke

DNIGI:
MOOSE:

Beka ghenalggenda	**yagheli htulał.**
His tail dry when	nice it will be.
Beka nu'iłtlaq'da	**tułkun.**
His tail wet when	it'll rain.
Beka k'ełbełda	**qatuch'ey.**
His tail swings when	it'll be windy.
Beka dghelggeyda	**tułyus.**
His tail white when	it'll snow.
Beka ghenaltenda	**ezhi htulał.**
His tail frozen when	cold it'll be.
Dnigi yach'qidulnenda	**ełnen ghetunu.**
Moose falls over when	the earth will quake.

ŁIK'A SUKDU
Dog Story

Sukgheli łik'a sukdu unhtsah gheli
Long ago dog story first time very

łik'a qutsidghi'ich' hda'ilchet.
dog to fire people (humans) it came to.

Qayeh qighilat łu. Ts'iłt'an kił be'u
Village there was, they say. One man his wife

qilanen. Nu'ijunen yitghu łik'a ghin
he had. He returned there dog that

iynitazet yetdnil'an. Idiłdi
in heat he saw it. Then

nił'adnil ts'etl'. "Aa', sh'u kił ił
(dogs) were stuck together. "Yes my wife man with

bejiyiq' qulda, dach' tgheł'ił," yełni łu.
has been cohabiting if, thus I'll do," he said, they say.

Ch'u niłqduqak'eghdazhchet. Yitghu
And he crossed his legs together. There

yetdnil'an ch'u beqatl'na niłch'ayniłdetl'.
he watched and his legs he uncrossed.

Ił niłch'a'il'eq'. Yeghinghu kił ghun
(Dogs) came unstuck. At that time man that

qit'ayitni iłdi yin kił 'ił bejiyiq' qul
knew with she man with was cohabiting.

"Q'ut'enda shtutgheshuł," yełni.
"In the morning I'll hunt," he said.

Ch'u janq'u nughiłghatl' hq'u hun'ilnik
And still dark when he got dressed

ch'u ti'il'ets. K'ental'in ch'u be'u
and he went out. He hid and his wife

ghun ti'il'ets ch'u ghil'an kił
that went out and another man

gheduniyu. Hghu k'egh nal'in'ił. Qaqilyu.
went into. There to he sneaked. They went to bed.

Duntasyu ch'u qa'ilghel ch'u
He went back in and lay down and

niłqduqak'eghdazhchet. Tuq'i janq'łu
he crossed his legs. Three days for

ghita niłqdeqak'ghił'unh. Yit duyeq
he lay with his legs crossed. There chief

beghduniyu ch'u "Dghayi. Qil htazdlan.
came in to him and "Beware. They are about to die.

Niłch'anbiniłdał da ch'u qil qizdlanda
If you let them go and they die if

k'usht'a k'ghiliyi q'u. Nachik'enaq'a tułah.
it's not humane. Our sickness will come.

Niłch'anbeniłdatl' da 'ki nqeydalyuyi qul hq'u
You let them go if, more clothes none

tik'u danlggash,' qbech' detunił," yełni.
to woods you go, we'll tell them," he said.

Nił ch'aqiniłdatł' ch'u yaqech'q'u
He let them free and thus

nqiydalyuyi qul hq'u tihqiniłdatl' ch'u
clothes no they sent them away and

qayeh qughuhdudeł. Qilch' chik'enaq
village they went through. Bad sickness

t'hbiluc. K'isen ghun ułchena ggits'a
they got. Woman that angelica (Aleut celery)

t'un ch'adintun ch'u yi hdadat'et.
leaf took and that she put on (as clothing).

Kił ghunhdi ggis t'una yi hdadat'et.
Man that one wild leaf that he put on.
celery

Yeh qughuhdudeł ch'u undat nichił ez'uni
There they went and last house stood

en'ich' t'ent'ana yina dukaq' qidudeł,
poor people their door they walked by,

hbeł qil qizdlan ch'u q'uch'a hbaydghiluyi
they feel bad for them and all their belongings

łik'aha deyes yi hlaq'a hdghiłdatl'.
dogs skins those they gave to them.

Yeghin hdan qeyegh dalchet. Yithdi tik'u
Those they cover themselves with. Then in the woods

hdalggezh. Yehq'u k'qezdlan łik'aha
they went. There they became dogs

qezdlan ch'u łik'aggwa qbegguya ezdlan.
they turned into and puppies their babies they had.

Yitghu kiłqa shtuqedeł. Łidelghish
There men they would hunt. Dogs would bark

ch'u quht'ana niłtu chik'qel'ish.
and people for they killed game.

K'usht'a qit'ahqidinil k'qezdlan ch'a.
They didn't realize that they had turned into (dogs).

Yithdi hqi'ih ch'u hnuhqiditnish
Then they saw them and they noticed

łik'aha deyes t'enhdult'anch' k'qezdlanch'.
dogs skins they resembled that they had become (dogs).

Beq'ech'etniyi begh nidatl' ch'u
Wolves came to them and

chiqeyeghił'ik łik'aha ghin ch'u betsen
they killed dogs those and its meat

ghin qyulqet'. Nich'qugh quht'ana qghila
that they ate. Half human they were

ch'u yaqech'hghuda quht'ana anqudałi ghuda.
and for that reason people turn back to therefore.

Nutih qayeh nutihna qeshqayi yina
Two villages two rich men they

kenu qanqidatl' ch'u quht'ana nuqesdlan.
were reincarnated from them and people they became again.

Idiłdi dach'u ch'enhqinałnik' ch'u
Then that way they were dumb and

huch'uhqenelt'e, ch'u ki t'ehbulnahch' k'u hqul.
they were dirty and more for them to do there is not.

Ch'u qeshqayi ghuna hna qełchin ch'u
And rich people those had a talk and

niłlaq'a hqghiłdatl'. Qghu'idnalts'ina
they married them together. Slaves

hlaq'a qghiłdatl' ch'u huqadi k'qełchin.
they gave them. and supplies they prepared.

"Ndahdu ghudeh quht'ana usdet quht'ana
"Wherever people without people

qulhsht'a yeh tehnash," hqetni. Ch'u
are nonexistent, there you go," he told And
them.

yeh htaznu. Ndahduh htaznu k'usht'a qit'ah
there they went. Wherever they went they didn't

qidinil. Ki hbeqenga nuqisdlan.
know. More their news came again.

Idiłdi nuqentasdyun. Ch'u łuq'u
Then they increased in And all
population.

huch'uhqenelt'e ch'u gini eya k'u
were unclean and those filth too

k'usht'a qiynisen, quht'ana qghilach'.
they don't think of people thus they were.

Qbe'izhi hdghilach' ch'aduch' shuq'u,
Their name it was whatever it might be,

k'ghulughtna q'u qdghineh. Batnaq'u
half people they used to say. Whoever

yitghu łik'aggwa qbegguya yizdlan
then puppy their child came

tik'teh q'u ghidu ch'u ts'iłt'an
woods it stayed and one man

qayeh qił'unen qatsinitsey. "Nlik'a
village he had he had a dream. "Your dog

htułah qughesht'a itighiten.
it will become well you'll take care of it.

Beghuk'niłkit da begh niqitighiłdeł
You feed him when by him you'll put (food)

ch'u k'tulqat ch'u nuchik'tuł'ish.
and he'll eat and he'll kill game for you.

Dehtułden. Nagh chighił'ikda yadi beł yagheliyi
He'll learn. When he kills for us whatever he likes

yiq' detuduł. Qughesht'a bequydetghilał
on it he'll sit. Well you'll butcher it for him

ch'u beghuyitighiłkeł. Yithdi nuchiyghił'igi
and you'll feed it. Then he kills game for you

ghini. Qudetghilash ch'u
that one. You'll butcher them and

quht'ana ghutghiłket." Dach' łu
people you'll give it to. Thus they say

qatsinitsey. Ch'u ki q'[illegible]'en idiłdi,
he dreamed And another morning then

bedukaq' łik'a eztan. Yet'uh qiłchin
his doorway dog was lying. A place he made

ch'u qughesht'a yighiten. K'uhu qel'ih
and well he kept him. They went hunting

ch'u buchik'iɬ'ish ch'u ch'aduch'
and it killed for him and whatever

qatsinitsey yaqech'q'u t'eyeghiɬ'an.
he dreamt thus he treated it.

Ghil'ih qayeh qiɬ'unen begh niyu.
Different village he had he went to him.

"Nenki ch'aduch' neɬ qegh z'un," yeɬni.
"You too how with you is it," he said.

"Gin shlik'a yi shughu shishch'
"This my dog that is it me

sheɬ'ani," yeɬni.
take care of," he said.

"Yi shik'u shegh ziɬtan," yeɬni.
"It me too loan to me," he said.

Yech' yegh izchit. "Tik'u ch'tudeɬ ch'u
He didn't want to part with it. "We'll go out into the woods and

ch'aduch' t'tut'iɬ dentghil'iɬ," yeɬni.
whatever he does you'll watch," he said.

Yeɬ tik'u niyu ch'u hbu chik'eyeghiɬ'ik.
With it to woods he went and for them it killed for.

Udi beɬ yagheliyi yeq' dezdu.
Himself what it likes on it it sits.

Yighini yeɬ yegh niyu ch'u quqeyedghilu.
That one with it he comes to it and they butchered it.

Yegh niyniłdatl' ch'u ki k'eldini
By him he laid it down and "more others

ghini nayna niłtu," yełni. Bida
those us for," he said. His friend

ghun kiq'u begh nuyiju. "Nlik'a ghin
that again he went back to him. "Your dog that

shegh ziłtan," yełni.
loan him to me," he said.

"Ch'aduch' neł q'angheltak yaqech'
"However with you we took it around thus

t'ghił'anda," yełni. "Qilch' begh tghilghułigu,"
you do," he said. "Wrong do not do to him,"

yedghini. Ch'u buchik'iy ghił'ik ch'u
he told him. And he killed for him and

yegh niyu iłdi undat yagheliyi,
he went to him then last good one,

unhq'u bugh łtani yeq' dezdu. Ch'u
very edge it lay on on it sat. And

yizteł. "Łik'ahakda dughu." Chik'del'ishi
he kicked it. "Lousy dogs those." He killed for himself

ch'u yighin quydghilu ch'u gudałtin'ił
and those he butchered and blood with

yenan yenetleq'. Ch'u ki unhq'ubugh
its face he slapped. And another very edge

łtani heyi dałchini yeghini yeł
lying yearling that one with him

yegh niyu, ch'u yuquydghilu.
came to him, and he butchered it for him.

"Łik'ahakda ki gin dach' t'ent'ay
"Bum dogs again this thus it is

shughu qyelqidi'i," yełni. Yighin
that which they eat," he said. That one

yulqet' ch'u quht'ana ghun hdi łik'a
he ate and a person that dog

ghu chiydalyuggi ghin yilghal ch'u
that what he killed for himself that he bundled and

qaghalchitni qenudetnesh. "Qashinił chit,"
try to get up with pack he could not. "Help me up,"

yełni. Yegh ni'il'ets ch'u beka
he said. He came to him and its tail

yelaq'aghiyeł. Yizteł. "Nkalt'akda hdi
it gave to him. He kicked him. "Your lousy tail

shlaq'a ghinyel," yełni. Qaghalchitni
you gave to me," he said. Trying to get up

qenudednish. "Ndi, qashinił chit,
he fails. "Well, help me up,

ndeshni," yełni. Yit yegh niniyu
I tell you," he said. There he went to him

ch'u bekalt'a yelaq'a ghiyel. Yeka
and its tail it gave him. Its tail

ighetneq. Yethdi qa'ilchet. Łik'a
he took. Then he got up. Dog

ghin bech'ayil'ets ch'u yech' naqandalghal
that it went away and it turned back to him

ch'u qughesht'a nuynul'an. Yithdi badin
and well it looked at Then whoever
him again.

betukda iytulałen ghenu'iju. Bedukaq'
its master would be he went to him. His door

ch'ak'dnintun. Yegh ht'itsaghiyel.
was open. He put his head in to him.

Gudałtin'ił benan ghenalggen.
Blood with his face was dry.

Ch'aduch'q'u t'eydetunił? Łik'a ghin
What can he say? Dog that

benan yes huq'nuk'eghnulkit ch'u łik'a
his face skin he pulled back up and dog

ghin t'eni, "łik'a dughu
that it said, "Dog (spirit) as

k'tghiltlutda," beydghini
you will swallow" it told him

"ch'u ki quht'anach' hdanutghelcheł
"and again to people I'll return

ch'u ada shqidituni. Badin k'elqat ch'u
and they'll care for me. Who eats and

shghunk'tulkeł shish ghuda
feeds me me on account of

bekenu ch'duqidnitułt'agh," beydghini łu.
his will have trouble," he told him.
offspring

Benan yes hdanu k'iqhnalchet ch'u
Face skin he covered it again and

nich'qugh quht'ana yich' bideghi'u
half person breath it had.

yighuda yich'anqhejuni
Due to that he exorcised himself.

yus tiq'an tudulnen qałnigika dnaz'uni.
Out flats low tide big rock was.

Yi beł yinqudzet. Nutugheduł ch'u
That he disappeared into. The tide came in and

q'antutasdun'ił yus qech' yitsa.
high tide then in front of there it barked.

Ndaduh q'antu'idun idiłdi tik'teh
Wherever it was high tide then in the woods

yahqech' łik'aggwa yitsa Yighin
thus puppy barks. That

qaduqyedenish ch'u qyuqu teyish
they would hear it and they went after it

qun hbeł shtunendnelnish. Hbeqhuvnisdi
when they got disoriented. Their minds

shtudelnish. Dach' łu t'qut'an
went blank. Thus they it happened
say

ch'u qayeh ghu qghiluna łik'a
and village that those people's dog

chiydalyuggi yi nuqidghan ch'u
that killed for that they packed it back and
himself

yi qulqet'. Ch'u yina hdi t'qijuqch'
that they ate. And they and it happened

huch'unqenelt'e k'usht'a k'ghiliyiq'u
they were filthy. Due to nothing

qbiqechet ch'u nił dghuni qegh detghelggesh.
they got mad and they fought with one another.

Egeduch' t'nił qel'an ch'u yaqech' ghu
Hurt they inflicted on and thus
one another

t'qet'an ch'u hbaq'a nihdalnen.
it happened and they died off.

DOG STORY

This is the story of how, long ago, the dog first came to the fire people (humans). There was a village, they say. A man there had a wife. He came back there and saw a dog in heat. The dogs were stuck together. "Yes, if my wife has been sleeping with a man, this is what I'll do," he said. And he crossed his legs. He watched, and uncrossed his legs. The dogs came unstuck.

At that time that man knew his wife had been sleeping with another man. "In the morning I'll go hunting," he said. And when it was still dark, he got dressed and he went out. He hid, and that wife of his went out and went into another man's house. He sneaked over there. They went to bed. The husband went back in his house, lay down, and crossed his legs. For three days he lay with his legs crossed. The chief came to him there and told him, "Beware! They are about to die. You ought to let them go--it's not humane to kill them. Sickness will come upon us. If you will let them go, we will drive them naked into the woods," he said.

So he let them free and thus, with no clothes, they sent them away through the village. They became badly sick. That woman took an angelica leaf and put it on as clothing. The man put on a wild celery leaf. As they went by the last house, and walked by its door, the poor people who lived there took pity on them and gave them all their belongings--some dog skins. They covered themselves with those. Then they went into the woods. There they became dogs, and their babies were puppies.

Men would hunt there. The dogs would bark, and they killed game for the people. They didn't realize they had turned into dogs. Then they looked at themselves and noticed that their skins resembled those of dogs, that they had become dogs. Wolves came to them and the dogs killed them and ate their meat. They were half human, and for that reason they turned back to people.

Two villages of people with two chiefs were reincarnated from them; they became people again. But they were stupid and dirty, and there was nothing more for them to do. And the chiefs had a talk, and they married them together. They gave them slaves and prepared supplies for them. "Wherever there is a place with no people, you go there," the chief told them. And there they went. They didn't know where they were going. And more news came of them. Then they increased in population. All of them were unclean and didn't care about filth--that's the kind of people they were. Their name was "The Half People," they used to say.

Whenever they had a child, it became a puppy and stayed in the woods. One man in a village had a dream. "It will become your dog, and you will take care of it well. When you feed him, put food down and he'll eat, and he'll kill game for you. He'll learn. When he kills for you, he'll sit on whatever he likes. Butcher it well for him and feed it to him. When he kills game for you, butcher them and give it to the people." Thus, they say, he dreamed. And the next morning a dog was lying in his doorway. He made a place for it and kept it well. They went hunting and it killed

for him, and he treated it just as he had dreamt.

A man from a different village came to him. "How is it with you?" he asked the dog's master.

"This dog of mine here takes good care of me," he said.

"Lend it to me too," he said. The man didn't want to part with it.

"We'll go out into the woods, and you watch whatever he does," he said. He went to the woods with it and it killed for them. It sat on the part it liked. The man came up to it with the other man, and they butchered it. He laid down the piece of meat by the dog, and said, "The rest is for us." His friend went back to him again. "Lend that dog of yours to me," he said.

"Do just as we did when we took it out," he told him. "Do not do wrong to him." And the dog killed for him, and went to the edge where the last animal, a good one, was, and sat on it. And the man kicked it.

"Those lousy dogs." He killed for himself and butchered the kill, and slapped the dog's face with blood. And at the edge a yearling was lying, and that one he butchered for the dog. "This is what lousy dogs eat," he said. The dog ate, and the man bundled up the one the dog had killed for himself, but he could not get up with his heavy pack. "Help me up," he said. The dog came to him and gave him its tail. He kicked him. "You gave me your lousy tail," he told him. He tried to get up again. "Well, help me up, I tell you," he said. The dog went back to him and gave him its tail. He took its tail. Then he got up. The dog went away, turned its back on him, and looked back at him. Then it went back to its master. His door was open. The dog put his head in. His face was covered with dried blood. What could he say?

The dog pulled back its face skin and then it said,

"You will swallow a dog spirit, and I'll return to my people, and they'll care for me. The man who eats that, his offspring will have trouble on account of the way he fed me."

He pulled down his face skin again, and because it had had a half-person's breath, he exorcised himself. There was a big rock out on the tide flats. At low tide he disappeared into it. Then whenever it was high tide, the rock would bark. And whenever it was high tide, a puppy would bark in the woods. When people heard it and went after it, they would get disoriented. Their minds went blank. That's what happened at the village where the people took what the dog had killed for itself and packed it back. And they became filthy. Due to nothing they got mad and they fought with one another. They wounded one another, and thus they died off.

PART III.

BAHDACH'TNELNESHI CH'U K'ELIK'A

PRAYERS AND SONGS

THE LORD'S PRAYER

NAQ'ELTANICH' BAHDACH'NELNESHI
To God that we pray

Natukda yuyanq' t'nt'a. N'izhi
Our father in heaven is. Your name

beggesh qul. Ghu nt'uh ki t'qughelch'elt
impurity none. There your place more brightness place

k'ghulugh usdet tsadi. Ch'a t'htunił ninzen
end without let it be. What will happen you want

yaqech' t'htunił yuyanq' ch'u ełnenquq'
thus it will happen in heaven and on earth

k'u. Gin jan ch'dalkidi nach'anił chit.
too. This day's provisions give to us.

Qilch' na'engi'a nak'uch' inłkit.
Bad our sins from us take.

Qiłch' nagheteldełna qduk'idli qebech'etnih.
Bad those who wrong us forgive we say to them.

Qiłch' na'ach'ełchedigu. Qil'i k'uch' na'inten.
Bad do not lead us. Evil away from keep us.

Nt'uh ił ghu t'qughelch'elt ch'u
Your place with it of brightness and

t'qidetghiłtiy ch'u nch' htudech'el
you will have strength and from you there will be light

suk ghu qtułahqech'.
old it becomes until [until the end of time].

NOTE: This is the first translation of the Lord's Prayer into Dena'ina. There seem to have been no attempts by the Russians to transcribe religious songs or prayers into Dena'ina.

TROPARION

Orthodox Prayer

Nch' qeghz'un Naq'eltani
To you includes God

Nch' qeghz'un t'qidaghinltiy
To you includes your strength

Nch' qeghz'un k'ghulughqech'
To you includes until end of time

Nat'iyninzin
You think of us

Natukda nat'iyninzin
Our father you think of us

Nch' hdach'ilchet Natukda
To you we give ourselves, our father

Nach'qanilchet Natukda
To us give our father

Natukda hdak'tnilnish.
Our father bless

Hdatnatnilnish.
Bless us.

HǪETITL' K'ELIK'A CH'TUNIK'NASDZEDEN
Potlatch Song of a Lonely Man

Ndahduh kishu na'eł qunuhdedzet?
Where else might we be scattered out to?
Uhi yuhi.

Endi'ina ya nał ch'indaqna?
Where are our relatives?
Uhi yuhi.

Endi'ina ya ida'ina
Where are the friends

Daggeyi'ił shu nagh qinqtudeł?
with cheer might, would come to us?
Uhi yuhi.

Endi'ina ya bach'a'ina ya
Where are our sweethearts

Ada'ił shu nagh qinqtudeł?
With kindness might they would come to us
Uhi yuhi.

Nał ch'indaqna ya nagh qinqudatl' nagh qinqudatl'
Our relatives to us have come back, to us have come
Uhi yuhi. back

Ida'ina ya daggeyi'ił ki
Our friends cheer with again
nagh qinqudatl' nagh qinqudatl'.
to us have come back, to us have come back.
Uhi yuhi.
Bach'a'ina ya ada'ił ki
Sweethearts kindness with again
nagh qinqudatl' nagh qinqudatl'.
to us have come back, to us have come back.
Uhi yuhi.

The Potlatch Song of a Lonely Man

Where are we all scattered to, as wind blows
dust away?
Uhi yuhi.
Where are our relatives?
Uhi yuhi.
Where are our friends who will come to us
with good cheer?
Uhi yuhi.
Where are our sweethearts who will come to
us with kindness?
Uhi yuhi.

Our relatives have come back, have come back.
Uhi yuhi.
Our friends, with good cheer, have come back,
have come back.
Uhi yuhi.
Our sweethearts, with kindness, have come back,
have come back.
Uhi yuhi.

This song came to Peter Kalifornsky in a dream in 1972. He sang this at the ceremony transferring land to the Kenai Natives Association in April of 1974.

PART IV.

DENA'INA QENAGA DAZDLUCH'

Dena'ina Language Patterns

K'

k't'u	feather
k'enut'	fish meat
k'ezet'	liver
k'inłnesh	push it
k'eltem	it's thundering
k'emam'a	breast
k'enulał	he's carrying round objects
k'kidza	down feathers
k'tnulał	he's carrying rocks
k'dełtleq'	he's making slapping noise
k'izhak'i	knife
k'ezahden	leader
k'ełch'ezhi	maggots
k'delchezhi	fish gut with stringy end
k'jech'a	kidney
k'un	food
k'iljesh	you dance
k'eljesh	he's dancing
k'eł'ech'	he sneezes
k'eghuni	war
k'duk'ich'exa	diaphragm
k'eghech	boat ribs
k'den'a	baby seal

H SOUND

uh	fern root
teh	among
ggih	worm
ggeh	rabbit
k'eh	quill
nzhah	snow
jah	pitch
q'ut'enteh	in the morning
shanteh	in the summer
k'q'eh	fat
dghilikenh	foothills
k't'uh	a place
k'q'ach'ah	armpit
dnikuh	it's expensive
ni'ilyuh	it increases
duhdeldih	he is learning
shtl'eh	my waist
dilchih	you are screaming
dił chih	you scold him
dich'eh	he opens his mouth
yeh	there
qeyeghudeł t'ah	they use it
quleh	fish swim up

CALLING

un bedetgheshnił	I'll call him to come
un bedeshni	I'm calling him to come
un bedgheshni	I called him to come
un shdetunił	he'll call me to come
un shełni	he's calling me to come
un shdghini	he called me to come
un qbedetgheshnił	I'll call them to come
un qbedeshni	I'm calling them to come
un qbedgheshni	I called them to come
un hdetunił	he'll call them to come
un qełni	he's calling them to come
un hdghini	he called them to come
un qbech'detunił	we'll call them to come
un qbech'etni	we're calling them to come
un qbech'dgh ini	we called them to come
un nahdetunił	they'll call us to come
un naqetni	they're calling us to come
un nahdghini	they called us to come
un nił hdetutnił	they'll call one another to come
un nił qetni	they're calling one another to co
un nił hdutni	they called one another to come

HEAR

qahditnesh	there is a noise (footstep)
qahdeshnesh	I hear it
qahdanshnesh	I heard (footstep)
qandanshnesh	I heard you
qaduqdeshnesh	I'm listening to you guys
qadundeshnesh	I'm listening to you
qadushdinesh	you listen to me
qaduk'dinesh	you listen
qadanłnesh	I made noise
qashdghinnik	you heard me
qahdghiłnik	I was making footstep noise
qashdinesh	you hear me
qadundetgheshnesh	I will listen to you
qadundeshnesh	I'm listening to you
qadundgheshnik	I was listening to you
qahhditunesh	they'll hear noise
qahhdenesh	they hear noise
qahhdghinik	they heard noise
qaduqhdetunesh	they will listen
qaduqhdenesh	they are listening
qaduqhdghinik	they were listening
qadushhdetunesh	they will listen to me
qadushhdenesh	they're listening to me
qadushhdghinik	they listen to me
qaduhhdetunesh	they'll listen to them
qaduhhdenesh	they listen to them
qaduhhdghinik	they were listening to them
qaduniłhdetutnesh	they listen to one another
qaduniłhdetnesh	they are listening to one anothe
qaduniłhdutnik	they listened to one another

WORK

henugh tgheshuł	I'll go to work
henugh tanshu	I'm starting to work
henu t'gheł'an	I've been working
henugh tuyuł	he'll go to work
henugh tazu	he went to work
henu t'ghił'an	he was working
henugh htudeł	they'll go to work
henugh htazdatl'	they went to work
henu t'hghił'an	they were working
ghetgheshtnu	I'll work
gheshtnu	I'm working
ghgheshtnu	I worked
ghetutnu	he'll work
ghetnu	he's working
ghutnu	he worked
qghetutnu	they'll work
qghetnu	they're working
qghutnu	they worked

WORK FOR YOU, ME, ANOTHER

shu ghetghitnu	you will work for me
shu ghetnu	you work for me
shu henu t'enɬ'an	do work for me
shu ghghintnu	you worked for me
nu henu ghetgheshuɬ	I'll go to work for you
nu ghetgheshtnu	I'll work for you
nu gheshtnu	I'm working for you
nu ghgheshtnu	I worked for you
nu qeghtutnu	they'll work for you
nu qghetnu	they're working for you
nu henu t'qeɬ'an	they're working for you
nu qutnu	they worked for you
shu qeghtutnu	they'll work for me
shu henu t'qeɬ'an	they are working for me
shu henu t'gheɬ'an	they've been working for me
shu qghutnu	they worked for me
niɬbu qghetutnu	they'll work for one another
niɬbu qghetnu	they're working for one another
niɬbu qghutnu	they worked for one another
shu ghetutnu	he's going to work for me
shu ghetnu	he's working for me
shu ghutnu	he worked for me
bu ghtgheshtnu	I'll work for him
bu gheshtnu	I'm working for him
bu ghgheshtnu	I worked for him

DUMP AND POUR

bayintgheɬcheh	I'll dump it (berries, potatoes. or any pellet-like object) in the box, in the pot
bayinghe ɬchuq'	I dumped it in
bayneɬchuh	I'm dumping it in
bayintghiɬcheh	you'll dump it in
bayniɬchuh	you dump it in
bayinghinɬchuq'	you dumped it in
bayintgheɬtl'eɬ	I'll pour it (liquid) in
bayingheɬtɬ'it'	I poured it in
bayniɬtl'it	you pour it in
bayinghinɬtl'it'	you poured it in
baydetgheshcheɬ	I'll put it (axe) in the container
baydgheshchit	I put it in
baydichit	you put it in
baydghinchit	you put it in
badayghitaghelkeɬ	I'll take it (meat or fish) out of it
badayghanlkit	I took it out of it
badayghitaghilkeɬ	you'll take it out of it
badayghinlkit	you took it out of it

POUR INTO

baytgheɬtl'eɬ	I'll pour it (liquid) in
baygheɬtl'it'	I poured it in
baytghiɬtl'eɬ	you'll pour it in
bayghinɬtl'it'	you poured it in
baytgheshnel	I'll dip it into another container
bayeshniɬ	I'm dipping it into " "
baygheshnel	I dipped it into " "
baytghineɬ	you'll dip it into " "
bayiniɬ	you're dipping it into " "
bayghinnel	you dipped it into " "
baytgheɬq'un	I'll pour it into another container slowly
baygheɬq'un	I poured it . . .
baytghiɬq'un	you'll pour it into another container slowly
bayghinɬq'un	you poured it . . .

PACKING

k'tghelghal	I'll make a pack, I'll bundle it
k'zelghal	I made a pack
k'ghelghal	I had a pack on my back
k'neshghan	I came with a pack, I packed it in
nihałditigheshcheł	I'll sit down with a pack
nihałnesh'ush	I'm getting down with a pack
nihałdanshchit	I sat down with a pack
hał nidanshchit	I put the pack down
k'tghilghal	you'll make a pack
k'zilghal	you made a pack
k'ghinlghal	you had a pack on your back
k'ninghan	you came with a pack
nihałditighicheł	you'll sit down with a pack
nihałni'ush	you're getting down with a pack, stoop with your pack!
nihałdinchit	you sat down with a pack
hał nidinchit	you put the pack down
nidinchit	put it down!

FLIRTING

huk'iynilzen	he's flirting
huk'iynelzen	I'm flirting
huk'qiynilzen	they are flirting
huk'qiyntulzen	they will be flirting
shkuynizen	he anticipates
shkuynesen	I anticipate
shkuqeyntuzen	they will anticipate
shkuqeynizen	they anticipate
beyach'en	on the other side of it
hdek'idelni	he's headstrong
heynital'u	he's unreasonable
heynitanl'u	I'm unreasonable
k'ighnazk'et	he's frowning
hq'duk'el'eht	the place goes in debt
nił ghunihdelnesh	he evens it up
nał hduk'el'eh	we get in debt
qbeł duk'el'eh	they get in debt
shełq' duk'el'eh	I get in debt
shełq' dek'ezdlu	I'm in debt

PART V.

KAHTNUHT'ANA EŁNENA H'IZHI

The Kenai People's Place Names

KENAI PENINSULA
PLACE NAMES

Compiled by Peter Kalifornsky and Jim Kari, with help from Peter Constantine and the writings of the late Alex Wilson.

1.	Yaghenen good land	Kenai Peninsula
2.	Ułchena Hch'aqedełt Aleuts where they came from	Portage
3.	Tutl'uh back water	Turnagain Arm, Hope
4.	Tutsahtnu water-canyon river	Chickaloon River
5.	Baqay Ch'ehtnu birch bark canoe creek	Pincer Creek
6.	Qach'eyni'ut windy point	flat by Bedlam Creek
7.	Qach'eytnu windy creek	Bedlam Creek
8.	Qach'eytnu Bena windy creek lake	Bedlam Creek Lake
9.	Sqit	creek from Dipper Lake
10.	Quch'k'eshtisht we carry (canoe) up	steep bank 1 mi. E. of Pt. Possession
11.	Ch'aghełnikt protected on one side	Pt. Possession village
12.	Tuzqunt still water place	Pt. Possession
13.	Hnik'daghi'ut it sticks up	Moose Point

*About 1,000 Dena'ina place names have been recorded to date. This is a complete list of Kenai Peninsula place names.

14. Quqeghnik'teleht — Seven Egg Creek
spawn up through place

15. Htsatni'unt — Otter Creek
rock-is-there place

16. Tuk'elehtnu — Swanson River
fish run in water creek

17. Tuk'eleh Bena — Stormy Lake
fish spawn in water lake

18. Tuq' Bena — Akula Lake
mudflats lake

19. Łik'aqa yits'a — ridge on south side of Swanson River
dogs ridge

20. Qudenghinut'i — hill near Shadura Lake
stands above

21. Susten Bena — Hungry Lake
portage lake

22. Qeshqa Bena — small lake N of Rainbow Lake
rich man lake

23. Shagela Bena — lake on N side of Swanson River N of Rainbow Lake
trout lake

24. Nubendałtun — flat on Swanson River E of Quill Lake
lakes extend

25. Sus Q'anch'edełt — fork, upper Swanson River
pass we go about place

26. Sus Qenghiłk'et — flat above fork in Swanson River
pass extends through

27. Ht'uch' Dałtuni — Owl Lake
hidden it lies

28. K'jech'a Dałtuni — Camper's Lake
kidney it lies

29. Ggałggadzaq' Dalchini — Swanson Lake
fish heart made like

30.	Niłq'atighitun Bena trails meet lake	Pepper Lake
31.	Gidaraq' Dalchini guitar made like	small lake NE of Pepper Lake
32.	Benkda no-good lake	King Lake
33.	Tiduqilts'ett abandoned place	old village between Swanson River and Bishop Lake
34.	Dghezhaleht where sticklebacks run	Bishop Creek
35.	Dghezha Bena stickleback lake	Daniels Lake
36.	Qałnigi Dazdlut rocks are there place	Boulder Point
37.	Nik'ilent place where tide runs	East Foreland
38.	Nundazk'et'a lines extend down	first gulch S of East Foreland
39.	Qeghnen next land	Nikiski No. 1
40.	Tuqyankdat cleared place	site of oil refinery, Munfor homestead
41.	Chixteh among ochre	beach at the Japanese dock
42.	Łabachish clay ochre	on beach 1/2 mi. N of Fedosia Sacaloff's
43.	Ken Dech'etl't flat scrub timber place	old village at Salamatof Creek
44.	Ken Dech'etl' Bena scrub-timber-flat lake	Salamatof Lake
45.	Chix Qilant ochre is place	on beach 1/2 mi N of Rocky Point

46.	Qandazdlent springs flow out	beach just N of Rocky Point
47.	Tsatni'unt rock is there place	Rocky Point
48.	Kenka'a big flat	big flat E of Wildwood
49.	Shqit	flat by Fort Kenai at Redoubt Terrace
50.	Kahtnu river-mouth-river	Kenai River, Kenai
51.	Qughuzdlent flows around it place	bar in mouth of Kenai River
52.	Shk'ituk't we slid down place	old Kenai Village at Dobbinsbeck Cannery site
53.	Niggwaght little island place	brushy island formerly on S side of Kenai River opposite Shk'ituk't
54.	Dghezhaq'a stickleback hole	on N side of Kenai River just above Shk'ituk't
55.	Qunch'enasht where we came back up to	S side of Kenai River where pipeline crosses (Jimmy Mamaloff's fish camp at VIP Estates)
56.	Esniggwat aspen place	island to SE of new Kenai River bridge
57.	K'chan Hdilant grass is place	clearing on N side of Kenai River 1 mi above new bridge
58.	K'ełkizt fabric-like object lies there place	on Kenai River at Northwestern Canneries
59.	Quk'eldełt things are brought up	"Portage" just below Beaver Creek where boats were portaged

60. Hkayitnu — Beaver Creek
tail creek

61. Hkabena — Beaver Lake
tail lake

62. Tuz'i — ridge along E side of
extends above water — Beaver Creek

63. Yeq Qałnik'at — Eagle Rock
cormorant's rock place

64. Nintudusht — Big Eddy
tide extends there

65. Bentunk'elyasht — Big Eddy
portage place

66. Hq'nudasdlent — Big Eddy
water swirls back

67. Ch'k'eldełt — just above Big Eddy
where we descend carrying things

68. Shlakaq' — mouth of Slikok Creek
little mouth

69. Shlatnu — Slikok Creek
little creek

70. Shlaka Yits'a — ridge along Slikok Creek
little mouth ridge

71. Ch'ahtnalggent — gulch above Slikok Creek
comes out dry — on N side of river

72. Ts'eldatnu — Soldotna Creek, Soldotna
trickles down creek

73. Qetsibena — lake at head of Soldotna
head lake — Creek

74. Seska'a — ridge near Cisca Lake
big ridge

75. Seska'a Bena — Cisca Lake
big ridge lake

76.	Nunk'dalya Bena portage repeatedly lake	Woodpecker Lake
77.	Tsaniben rock island lake	Gargara Lake
78.	Duydiłk'et'i hanging up	flat N of Cisca Lake
79.	Hq'ak'asq'at'	valley between Seska'a and Moose River
80.	Ts'ats'dulqet't where we tipped over	Dawson Flagpole, rock in Kenai River 2-3 mi. N of Soldotna Creek
81.	Łitilent glacial water flows	Customhouse, on Kenai River S of Longmare Lake
82.	Ts'ilatnu forearm river	Funny River
83.	Shanghhay (personal name of a Dena'ina who died in the 1920's)	hill N of Funny River mouth
84.	Nilunkaq' islands mouth	mouth of Moose River
85.	Niluntnu islands river	Moose River
86.	Qezdegh Nudaghiset point long way around	big bend in Kenai River N of Moose River
87.	Q'es Dudilent neck it flows into place	old village at mouth of Killey Creek and outlet of Skilak Lake, Stepanka's
88.	Tak'elzheht hook through ice place	just above Stepanka's
89.	Ch'anilent flows out from place	Olson Creek
90.	Unqeghdu Ch'anilent upper it flows out from	creek up Upper Olson Lake

91.	Q'es Dudilent Bena neck it flows into place lake	Skilak Lake
92.	Batinitint trail goes by	trail on N side of Skilak Lake
93.	Batinitin Bena trail goes by it lake	Bottenintnin Lake
94.	Bendilent flows into lake place	upper end of Skilak Lake, Doroshin Bay
95.	Sqilantnu ridge place river	Upper Kenai River between Kenai Lake and Skilak Lake
96.	Chunuk'tnu	Russian River
97.	Chunuk' Bena	Russian Lakes
98.	Tasdlihtnu swift creek	Cooper Creek
99.	Tasdlih Bena swift lake	Cooper Lake
100.	Sqilant ridge place (?)	old location at outlet of Kenai Lake
101.	Sqilan Bena ridge place lake	Kenai Lake

(Note that the name "Skilak Lake" was taken from the original name for Kenai Lake.)

102.	Tuslitnu pass flows through	Quartz Creek or Canyon Creek
103.	Tsanił tunh extends through cliffs	pass to Seward
104.	Tl'ubugh back shore	Seward
105.	Tl'egh Dinłket sedge rubbed soft	flat along Cannery Road, S side of Kenai River
106.	Ch'anilnat camp out place	old fish camp on bluff at start of Cannery Road

107.	Ch'ahdinłtunt out of enclosed area	gulch about 1 mi S of Cannery Road
108.	Htnadlent steep place	point near Justus Place on Kalifornsky Road
109.	Ts'igegat blueberry place	next creek S of Htnadlent
110.	Tsenhdiq'unt where it burned downward	creek and bluff at Shadura's
111.	Nayesh K'etnu next to us creek	creek 1/2 mi N of Kalifornsky Village
112.	Unhghenesditnu farthest over creek	Kalifornsky Village and creek

(Note that the local name "Kalifonsky Beach" is a mispronounced version of Kalifornsky.)

113.	Tsałt'eshi chopped black	ridge paralleling Kalifornsky Beach Road to E
114.	Qałnigi Keght rock big place	small point between Kalifornsky Village and mouth of Kasilof River
115.	Tuqeyan Qił'ut clearing extends	flat at mouth of Kasilof River on N side
116.	Ggasilahtnu (origin unknown, perhaps mixed Sugpiaq-Dena'ina name)	Kasilof River
117.	Nintudusht tide extends to place	Coffee Point, 1 mi up Kasilof River
118.	Nusdatl'na Hnitighiłtunt ghosts trail descends to place	On Kasilof River near Sterling Hwy bridge
119.	K'isna Ch'adełt girls came out from place	Moosehead Rapids
120.	Dusdubena long peninsula lake	Tustumena Lake

121.	Nanchish our nose	western shore of Tustumena Lake
122.	Shanteh Tuk'eleht summer where fish run	Shantatalik Creek place
123.	Tanhda Bena deep lake	Trail Lake
124.	Yusdika'a big point	Caribou Island on Tustumena Lake
125.	Ch'it'eh point passage?	isthmus on Caribou Island
126.	Chuq'eyatnu birch creek	Bear Creek
127.	Esnitnu cottonwood creek	Moose Creek
128.	Łitsałtnu glacier box creek	Indian Creek
129.	Tuq'atl'u head of lake	Devils Bay, upper end of Tustumena Lake
130.	Nik'unalgguk Dghil'a (personal name of Fred Nickanorga's father, from 'comes around point')	2823' mountain S of Indian Creek)
131.	Dnashdechigi yellow one	mountain, 4062', N side of Tustumena Glacier
132.	Qutsinulqet'i bald-headed one	mountain, S side of Tustumena Glacier
133.	Tl'egh Hdilant sedge is place	S side of Kasilof River at mouth
134.	K'echan Dałkizt grass lies place	old village site on Cape Kasilof
135.	Qughuhnaz'ut extends out there	Cape Kasilof, Humpie's Point

136.	Tsatnazdlut rocks are there place	Sister Rocks
137.	Qałnigi Dnazdlut rocks are there	Clam Gulch
138.	Tsadghiłent rock flows over	Falls Creek
139.	Tutsataz'ut rocks extends from water	Corea Creek
140.	Nihnalchint, Nihqilchint lodge is built place	Ninilchik
141.	Hkiyiq' point	Ninilchik Point
142.	Tuhtałent current flows past	Cape Starikoff
143.	K'kaq' mouth, opening	Anchor Point
144.	Chakaq'	Chakok River
145.	Ch'ehniggech' cut off short	Bluff Point
146.	Tuggeght at the water	flat in area of town of Homer
147.	Uzintun remains of extension	Homer Spit
148.	Tikakaq' ocean mouth	Kachemak Bay
149.	Sus Qilant pass place	Cottonwood Creek
150.	Tuts'inlegh K'etnu spawn in shallow place	Bear Cove river
151.	Ggaggashla Wena bird lake	Mallard Bay

152.	Tsayehq'at hole below cliff	China Poot Bay
153.	Oatl'uhghalyi soles of feet waving	Sixty-foot Rock
154.	Isha Oayeh (personal name) village	Elder Passage village, Anisim Point
155.	Nika'a big island	Yukon Island
156.	Uhutudli driftwood on it	Hesketh Island
157.	Naqashuqilin sun goes around it	Herring Island
158.	Tleghenduda Wena Tomcod Lake	Little Tutka Bay
159.	Tut' ka'a big enclosure	Tutka Bay
160.	K'tsits'ena skull	Kasitsna Bay
161.	K'naqizdli	island 1-1/2 mi. above mouth of Tutka Bay
162.	Ch'wala Niɬ'ut spruce sticks up	Barbara Point
163.	Angidahtnu (mixed Sugpiaq-Dena'ina name)	Seldovia
164.	Ts'eslahtnu	Seldovia River, old Seldovia village
165.	Q'uskaq' quiver mouth	Port Graham
166.	Tika'a big water	Pacific Ocean

152.	Tsayehq'at hole below cliff	China Poot Bay
153.	Qatl'uhghalyi soles of feet waving	Sixty-foot Rock
154.	Isha Qayeh (personal name) village	Elder Passage village, Anisim Point
155.	Nika'a big island	Yukon Island
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164.	Ts'eslahtnu	Seldovia River, old Seldovia Village
165.	Q'uskaq' quiver mouth	Port Graham
166.	Tika'a big water	Pacific Ocean

Some Placenames from Western Cook Inlet

1.	Tubughnen beach land	Tyonek
2.	Qezdeghnen point land	Kustatan
3.	Qelghin (possibly refers to seals gathering)	Kalgin Island
4.	Tałin Ch'iłtant whale where we found	Polly Creek
5.	Bentuggezh K'nulgheli gap on top cut	Mt. Redoubt
6.	Ch'naqał'in stands above surroundings	Mt. Iliamna
7.	Chunula	Augustine Island